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THE EPITOME OF QUEEN LĪLĀVATĪ

VOLUME ONE

BY JINARATNA

EDITED AND TRANSLATED BY

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SANSKRIT ALPHABETICAL ORDER

Vowels:	*a ā i ī u ū ṛ ṝ ḷ ḹ e ai o au ṃ ḥ*
Gutturals:	*k kh g gh ṅ*
Palatals:	*c ch j jh ñ*
Retroflex:	*ṭ ṭh ḍ ḍh ṇ*
Labials:	*p ph b bh m*
Semivowels:	*y r l v*
Spirants:	*ś ṣ s h*

GUIDE TO SANSKRIT PRONUNCIATION

a	b*u*t
ā, â	r*a*ther
i	s*i*t
ī, î	f*ee*
u	p*u*t
ū,û	b*oo*
ṛ	vocalic *r*, American p*ur*dy or English pr*e*tty
ṝ	lengthened *ṛ*
ḷ	vocalic *l*, ab*le*
e, ê, ē	m*a*de, esp. in Welsh pronunciation
ai	b*i*te
o, ô, ō	r*o*pe, esp. Welsh pronunciation; Italian s*o*lo
au	s*ou*nd
ṃ	*anusvāra* nasalizes the preceding vowel
ḥ	*visarga*, a voiceless aspiration (resembling English *h*), or like Scottish lo*ch*, or an aspiration with a faint echoing of the preceding vowel so that *taiḥ* is pronounced *taih*[i]
k	lu*ck*
kh	blo*ckh*ead
g	*g*o
gh	bi*gh*ead
ṅ	a*n*ger
c	*ch*ill
ch	mat*chh*ead
j	*j*og
jh	aspirated *j*, he*dgeh*og
ñ	ca*ny*on
ṭ	retroflex *t*, *t*ry (with the tip of tongue turned up to touch the hard palate)
ṭh	same as the preceding but aspirated
ḍ	retroflex *d* (with the tip of tongue turned up to touch the hard palate)
ḍh	same as the preceding but aspirated
ṇ	retroflex *n* (with the tip of tongue turned up to touch the hard palate)

t	French *t*out	*r*	trilled, resembling the Italian pronunciation of *r*
th	ten*t h*ook	*l*	*l*inger
d	*d*inner	*v*	*w*ord
dh	guil*dh*all	*ś*	*sh*ore
n	*n*ow	*ṣ*	retroflex *sh* (with the tip of the tongue turned up to touch the hard palate)
p	*p*ill		
ph	u*ph*eaval		
b	*b*efore	*s*	hi*ss*
bh	a*bh*orrent	*h*	*h*ood
m	*m*ind		
y	*y*es		

CSL PUNCTUATION OF ENGLISH

The acute accent on Sanskrit words when they occur outside of the Sanskrit text itself, marks stress, e.g. Ramáyana. It is not part of traditional Sanskrit orthography, transliteration or transcription, but we supply it here to guide readers in the pronunciation of these unfamiliar words. Since no Sanskrit word is accented on the last syllable it is not necessary to accent disyllables, e.g. Rama.

The second CSL innovation designed to assist the reader in the pronunciation of lengthy unfamiliar words is to insert an unobtrusive middle dot between semantic word breaks in compound names (provided the word break does not fall on a vowel resulting from the fusion of two vowels), e.g. Maha·bhárata, but Ramáyana (not Rama·áyana). Our dot echoes the punctuating middle dot (·) found in the oldest surviving samples of written Sanskrit, the Ashokan inscriptions of the third century BCE.

The deep layering of Sanskrit narrative has also dictated that we use quotation marks only to announce the beginning and end of every direct speech, and not at the beginning of every paragraph.

CSL PUNCTUATION OF SANSKRIT

The Sanskrit text is also punctuated, in accordance with the punctuation of the English translation. In mid-verse, the punctuation will not alter the *sandhi* or the scansion. Proper names are capitalized, as are

the initial words of verses (or paragraphs in prose texts). Most Sanskrit metres have four "feet" *(pāda):* where possible we print the common *śloka* metre on two lines. The capitalization of verse beginnings makes it easy for the reader to recognize longer metres where it is necessary to print the four metrical feet over four or eight lines. In the Sanskrit text, we use French *Guillemets* (e.g. *«kva saṃcicīrṣuḥ?»*) instead of English quotation marks (e.g. "Where are you off to?") to avoid confusion with the apostrophes used for vowel elision in *sandhi*.

Sanskrit presents the learner with a challenge: *sandhi* ("euphonic combination"). *Sandhi* means that when two words are joined in connected speech or writing (which in Sanskrit reflects speech), the last letter (or even letters) of the first word often changes; compare the way we pronounce "the" in "the beginning" and "the end."

In Sanskrit the first letter of the second word may also change; and if both the last letter of the first word and the first letter of the second are vowels, they may fuse. This has a parallel in English: a nasal consonant is inserted between two vowels that would otherwise coalesce: "a pear" and "an apple." Sanskrit vowel fusion may produce ambiguity. The chart at the back of each book gives the full *sandhi* system.

Fortunately it is not necessary to know these changes in order to start reading Sanskrit. For that, what is important is to know the form of the second word without *sandhi* (pre-*sandhi*), so that it can be recognized or looked up in a dictionary. Therefore we are printing Sanskrit with a system of punctuation that will indicate, unambiguously, the original form of the second word, i.e., the form without *sandhi*. Such *sandhi* mostly concerns the fusion of two vowels.

In Sanskrit, vowels may be short or long and are written differently accordingly. We follow the general convention that a vowel with no mark above it is short. Other books mark a long vowel either with a bar called a macron (*ā*) or with a circumflex (*â*). Our system uses the macron, except that for initial vowels in *sandhi* we use a circumflex to indicate that originally the vowel was short, or the shorter of two possibilities (*e* rather than *ai*, *o* rather than *au*).

When we print initial *â*, before *sandhi* that vowel was *a*

î or *ê*,	*i*
û or *ô*,	*u*

âi,	*e*
âu,	*o*
ā,	*ā* (i.e., the same)
ī,	*ī* (i.e., the same)
ū,	*ū* (i.e., the same)
ē,	*ī*
ō,	*ū*
āi,	*ai*
āu,	*au*

', before *sandhi* there was a vowel *a*

FURTHER HELP WITH VOWEL SANDHI

When a final short vowel (*a*, *i* or *u*) has merged into a following vowel, we print *'* at the end of the word, and when a final long vowel (*ā*, *ī* or *ū*) has merged into a following vowel we print *"* at the end of the word. The vast majority of these cases will concern a final *a* or *ā*.

Examples:

What before *sandhi* was *atra asti* is represented as *atr' âsti*

atra āste	*atr' āste*
kanyā asti	*kany" âsti*
kanyā āste	*kany" āste*
atra iti	*atr' êti*
kanyā iti	*kany" êti*
kanyā īpsitā	*kany" ēpsitā*

Finally, three other points concerning the initial letter of the second word:

(1) A word that before *sandhi* begins with *ṛ* (vowel), after *sandhi* begins with *r* followed by a consonant: *yatha" rtu* represents pre-*sandhi yathā ṛtu*.

(2) When before *sandhi* the previous word ends in *t* and the following word begins with *ś*, after *sandhi* the last letter of the previous word is *c* and the following word begins with *ch*: *syāc chāstravit* represents pre-*sandhi syāt śāstravit*.

(3) Where a word begins with *h* and the previous word ends with a double consonant, this is our simplified spelling to show the pre-*sandhi* form: *tad hasati* is commonly written as *tad dhasati*, but we write *tadd hasati* so that the original initial letter is obvious.

COMPOUNDS

We also punctuate the division of compounds (*samāsa*), simply by inserting a thin vertical line between words. There are words where the decision whether to regard them as compounds is arbitrary. Our principle has been to try to guide readers to the correct dictionary entries.

EXAMPLE

Where the Deva·nágari script reads:

कुम्भस्थली रक्षतु वो विकीर्णसिन्दूररेरणुद्विरदाननस्य।
प्रशान्तये विघ्नतमश्छटानां निष्ठ्यूतबालातपपल्लवेव॥

Others would print:

kumbhasthalī rakṣatu vo vikīrṇasindūrareṇur dviradānanasya /
praśāntaye vighnatamaśchaṭānāṃ niṣṭhyūtabālātapapallaveva //

We print:

Kumbha|sthalī rakṣatu vo vikīrṇa|sindūra|reṇur dvirad'|ānanasya
praśāntaye vighna|tamaś|chaṭānāṃ niṣṭhyūta|bāl'|ātapa|pallav" êva.

And in English:

"May Ganésha's domed forehead protect you! Streaked with vermilion dust, it seems to be emitting the spreading rays of the rising sun to pacify the teeming darkness of obstructions."

"Nava·sáhasanka and the Serpent Princess" I.3 by Padma·gupta

WORDPLAY

Classical Sanskrit literature can abound in puns *(śleṣa)*. Such paronomasia, or wordplay, is raised to a high art; rarely is it a *cliché*. Multiple meanings merge *(śliṣyanti)* into a single word or phrase. Most

common are pairs of meanings, but as many as ten separate meanings are attested. To mark the parallel senses in the English, as well as the punning original in the Sanskrit, we use a *slanted* font (different from *italic*) and a triple colon *(:)* to separate the alternatives. E.g.

> Yuktaṃ Kādambarīṃ śrutvā kavayo maunam āśritāḥ
> *Bāṇa*/*dhvanāv* an|adhyāyo bhavat' îti smṛtir yataḥ.

It is right that poets should fall silent upon hearing the Kádambari, for the sacred law rules that recitation must be suspended when *the sound of an arrow : the poetry of Bana* is heard.

Soméshvara·deva's "Moonlight of Glory" I.15

INTRODUCTION

The Epitome of Queen Lilávati *(Līlāvatī/sāra)* is an epic poem composed by Jina·ratna, a Jain scholar-monk. Jina·ratna completed his poem in the year 1285CE in western India, in Jábali·putra, modern Jhalor in the state of Rajasthan. As its title suggests, "The Epitome of Queen Lilávati" is an epitome of a much larger work, "The Story of the Final Emancipation of Lilávati" *(Nivvāṇa/līlāvaī/kahā)*, composed in Prakrit in 1036 by Jinéshvara, also a Jain monk.

Jainism and the Jain universe

Jainism already had a history of some 1,600 years when Jina·ratna wrote "The Epitome of Queen Lilávati." It is far from being a monolithic religion; it has continued to develop, and within it there are several sects or traditions that share the central beliefs of Jainism but have differing views about religious practice. The main division is between the White Clad *(Śvet'âmbara),* whose ascetics wear white robes, and the Sky Clad *(Dig/ambara)*, whose fully initiated monks go naked. The White Clad tradition is itself divided into a number of groups or sects *(gaccha)*. Jina·ratna belonged to a sect of the White Clad tradition known as the Very Acute Ones *(Kharatara gaccha)*, probably because of their skill in debate.

Although abounding in memorable characters and lively incidents, "The Epitome of Queen Lilávati" has a serious goal: nothing less than to provide embodied beings with the enlightenment that will liberate them from the everlasting cycle of continued death and rebirth. An understanding of the Jain beliefs concerning embodiment and the means to

liberation from it is essential for a full understanding of the text. There are four possible classes of embodiment for a being: as a god, a human, a hell being, or as an animal or plant. The nature of a being's embodiment is determined by its actions in its previous embodiments. This is the theory of karma; karma means action.

Jainism shares with other heterodox Indian religions the belief that the ethical content of one's actions predetermines the status of one's future embodiments. However, Jains developed the belief, unique to them, that karma is a fine material substance that somehow 'flows in' and clings to the soul of the embodied being, obscuring the soul's natural qualities of bliss and omniscience and causing and determining the nature of its embodiment. To gain final liberation from the cycle of death and rebirth it is necessary to prevent the influx of new karma and to expunge the existent karma from one's soul. The only way to do this is by the following the path of self-denial and asceticism taught and exemplified by the Fordmakers, so called because their teaching provides a ford which enables embodied beings to cross the ocean of existence.

Traditional Jain belief holds that the omniscient Fordmakers periodically reactivate the truths of the Jain religion. The Fordmakers are also known as Jinas, meaning Conquerers, because their omniscience has been gained as a result of their conquest of their desires and passions by means of a life of harsh asceticism; hence a Jain is one who follows the religion of the Conquerers. Although they have superhuman characteristics as a result of their superior spiritual status, the Fordmakers are human, born of human

parents. By their preaching the Fordmakers create the fourfold congregation, made up of Jain monks, nuns, laymen, and laywomen.

Despite the traditional Jain belief in the uncreated and eternal verities of the religion, it is clear that the historical origins of Jainism began with the most recent Fordmaker, Maha·vira, who lived and preached in the areas bordering the lower Ganges valley in the fifth century BCE, and that the other Fordmakers, with the possible exception of the one immediately preceding Maha·vira, are components of a complex mythology which was not fully elaborated until many years after Maha·vira's death.

The drama of the soul's embodiment is played out in a universe the Jains described as follows: uncreated and eternal, it is envisaged as a vast three-dimensional structure in the shape of a gigantic man standing with his arms akimbo. At the level of its chest and neck is the upper world, where the heavens are situated, the homes of the gods; at the level of its waist is the middle world, a flat disc on which are innumerable concentric rings of land separated from each other by oceans, the inner land-masses being the home of human beings and animals and plants; below its waist are the hell grounds, the homes of the hell beings. The central island of the middle world is "Rose-apple Tree Island," in which the continent of Bhárata is situated; Bhárata, the Indian subcontinent, is where most the action of "The Epitome of Queen Lilávati" is set. Over the upper world is an upturned canopy above which the liberated souls remain forever, in a state of permanent bliss and omniscience, never to be reborn.

The rules of rebirth are fairly simple: a human being can be reborn as another human being, or animal or plant in the middle world, as a god, or as a hell-being. Life as a god or as a hell-being is not permanent. Since the Jain universe is uncreated and self-existent there are no permanent creator gods. A god may enjoy countless blissful years in heaven, but the time it spends there is determined by its karma; once the fruit of its karma has been used up, it falls from heaven to be reborn in the middle world. Likewise with hell beings; they may spend countless years in a hell, but once their time there is over, they too are reborn in the middle world. Even though life as a god is pleasant, it is not permanent and it is not conducive to liberation. Only human beings can gain liberation, and the way for them to gain it is to lead the life of an ascetic a Jain monk or nun.

Jina·ratna and Jinéshvara

What little is known about Jina·ratna he states himself in the colophon he placed at the end of his poem, in which he gives the lineage of the succession of monastic teachers and pupils from Vardhámana, the teacher of the Jinéshvara who was the author of "The Story of the Final Liberation of Lilávati," to another Jinéshvara who was Jina·ratna's own teacher.

Jina·ratna studied literature, logic, and the canonical texts of the White-clad Jains with Jinéshvara and other monks. In the colophon he acknowledges the help he received from others in the preparation and correction of the text of "The Epitome of Queen Lilávati." Jina·ratna states that he assisted a poet named Lakshmi·tílaka in his composition of

the poem "The Deeds of the Self-enlightened Ones" *(Pratyeka|buddha|carita),* completed in 1255.

More is known about Jinéshvara, the author of "The Story of the Final Emancipation of Lilávati." His poem was written not in Sanskrit, but in a Prakrit, a literary Middle Indo-aryan language known as Jain Maha·rashtri; it was over three times the length of Jina·ratna's epitome. No manuscript of "The Story of the Final Emancipation of Lilávati" is known to have survived; it was perhaps rendered otiose by Jina·ratna's composition of "The Epitome of Queen Lilávati." Jinéshvara was a pupil of Vardhamána, the founder of the sect of the Very Acute Ones.

Vardhamána and Jinéshvara were leaders of a reform movement in Jainism; they argued that a Jain monk should imitate the practice of early Jainism by continually wandering and only stopping in temporary lodging houses, except in the rainy season when extended travel was impossible. Their opponents were Jain monks who did not travel, but instead remained in temples or monasteries. Vardhamána and Jinéshvara criticised what they saw as the laxity of the temple-dwelling monks. In 1024 Jinéshvara was victorious in a debate with temple-dwelling monks held under royal auspices at Patan in Gujarat. Those who followed the practice recommended by Vardhamána and Jinéshvara became known as the dwellers in lodging houses.

"The Story of the Final Emancipation of Lilávati" was highly regarded by the successors of Jinéshvara as being conducive to final liberation, and Jina·ratna in his introductory verses to "The Epitome of Queen Lilávati" describes how his interest in Jinéshvara's poem was stimulated by his own

teacher. Jina·ratna states that he began to write his epitome at the request of those who wished to concentrate on its narrative alone.

Genre and sources

When Jain ascetics preached to lay people they used popular stories to illustrate the truths of the Jain religion. In many cases the stories were well-known folk tales to which a Jain moral was added. Eventually the stories were gathered into the written collections to which western scholars have given the generic name: Jain narrative *(kathā)* literature. The primary purpose of Jain narrative literature was to edify through amusement; consequently the stories are racy, and in some cases the moralising element is rather tenuous. These stories were gathered into independent anthologies or 'treasuries' *(koṣa)* and also used in composing biographies of important figures in Jainism: Fordmakers, kings, and exemplary ascetics and lay people.

The main feature of Jain narrative literature is its concern with past and future lives. The fate of the embodied soul is of fundamental importance for Jainism, and there developed a genre of soul biography, in which the adventures of a soul are related through the course of several of its embodiments. The soul biographies usually relate the stories of a pair of souls, which are reunited and interact with each other over a series of parallel lifetimes.

Jinéshvara's "The Story of the Final Emancipation of Lilávati"—the immediate source of "The Epitome of Queen Lilávati"—was in turn influenced in its form and in some of its material by an earlier work, Uddyótana's "Garland of Ku-

válaya" *(Kuvalayamālā),* a Prakrit poem composed in 779, which related the soul biographies of a group of characters who exemplified the vices of anger, pride, deceit, greed and delusion.

Language

By writing in Sanskrit, the pan-Indian language of learned discourse, Jina·ratna gave The "The Epitome of Queen Lilávati" a far wider readership than was possible for The Story of the Final Emancipation of Lilávati, written in Jain Maha·rashtri, a language with a more restricted currency.

Prakrit, meaning 'artless' or 'unrefined', is the generic name given to the various dialects of Middle Indo-aryan. In contrast, Sanskrit means 'refined' or 'elaborated'.

Even though it epitomizes a larger work, Jina·ratna's poem is epic in its length as well as its theme. It consists of some 5340 verses, most of them couplets of thirty-two syllables, known as *śloka*s; this is the metre par excellence of Sanskrit epic.

Sanskrit metres were quantitative, like the metres of Classical Greek and Latin poetry; their rhythms were based on the order of long and short syllables and not on stress, as in most modern English verse. Like other composers of Jain narrative verse, Jina·ratna is innovative in his use of this metre in that he sometimes omits the caesura or pause after the first and third feet and sometimes uses unusual patterns of short and long syllables.

Moreover, Jina·ratna displays his mastery of Sanskrit poetics by interspersing more complex lyric metres throughout

his poem; for example, Canto Seventeen is entirely written in the lyric 'earth' *(pṛthvī)* metre.

Not only does Jina·ratna employ rare words and unusual grammatical forms drawn from Sanskrit lexicons and grammars, but he also incorporates into his poem words taken from contemporary spoken vernaculars. Jina·ratna's language in the narrative portions of the poem is fast moving and direct, but it is far more ornate in his descriptions of cities, mountains, desert wildernesses, battles, festivals, and other topics with which a Sanskrit epic should be embellished. Some attempt has been made to convey these different registers of language in this prose translation, but the full range of Jina·ratna's poetic resource can only be enjoyed in the original Sanskrit.

Some passages are not in Sanskrit but in literary Prakrits; a notable example is the conversation of the demons in Canto Four, written in *Paiśācī*, "Demon Language".

Lilávati was the beautiful wife of King Simha of Rajagriha. Simha sponsored a debate by the advocates of various religions and a Jain named Jina·datta was victorious. Later, the Jain monk Sámara·sena visited the city, and King Simha went to hear him preach. On the king's asking him why he had renounced the world, Sámara·sena began to relate the story of king Vijáya·sena, and his four friends Jaya·shásana, Shura, Puran·dhara, and Dhana. One day the Jain teacher Súdharman held a preaching assembly which Vijáya·sena and his four friends attended. Sudharman began to preach about the bad consequences of anger and violence, pride and false speech, theft and deceit, sexual immorality and delusion, greed and possessiveness, and, in turn, the

consequences of addiction to the pleasures of each of the five senses, touch, smell, taste, sight, and hearing, in each case pointing to a member of the assembly as an example and describing his past lives. Sámara·sena then related how king Vijáya·sena, his four friends, and the people in the assembly described by Súdharman took initiation as Jain monks. King Simha and Queen Lilávati themselves then took initiation as Jain ascetics. The final cantos of the poem describe how they and the other leading characters achieved the state of omniscience which is a precursor of final liberation from death and rebirth.

Acknowledgements

I would like to record my gratitude to Paul Dundas, and to my wife Michelle, to whom this book is dedicated.

Manuscripts and editions

"The Epitome of Queen Lilávati" is known from a single manuscript preserved in the *Kharatara Gaccha Bhandar* (the Library of the Very Acute Ones) at Jaisalmer, Rajasthan. There is some damage to its first and last leaves and occasional lacunæ within the main body of the text, but it is otherwise in good condition. In 1983 H. C. Bhayani published an excellent printed edition of the manuscript with a glossary of rare and unusual words found in the text, together with an English précis of the narrative prepared by N. M. Kansara. Bhayani's edition was based on a photocopy of the manuscript held by the Rajasthan Oriental Institute in Jodhpur. That photocopy has apparently since

disintegrated, so I am particularly grateful to MUNI JAMBUVIJAYA for providing me with a further photocopy of the manuscript.

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CANTO 1
THE BIRTH OF KING SIMHA, HIS CORONATION, HIS ENQUIRY INTO RELIGION, AND HIS MEETING WITH DOCTOR SÁMARA·SENA

(---) ke līl”|âsaṅga|saṅgi|pād’|âmbu|janmane
namo ’mar’|āl’|īśa|sevy’|ātmane (------).
Vardhamāna|prabhoḥ pādās tādṛg|aunnatya|śālinaḥ
mokṣ’|â|cal’|ārohi (--------) śraye.
Dvā|viṃśater jin’|êndrāṇāṃ gāvaḥ pāntu raver iva
(---------) yo vāsara|saṅgatāḥ.
Pṛthivī|Vasubhūty|ādi|nandana (-----)
śrī|Gautama|gaṇ’|êndrāya Sudharma|svāmine namaḥ.
Śrī|Vardhamānaḥ (-------) c|candr’|ôbhayaḥ
srī|Jinavallabhaḥ prabhur jin’|ādi (-) pṛṇatv amī.
Yad bhaktyā prāpta|mahi|māṇim arddhir isa (----)
(--------) samāsattyā (----).
(-----) praphāṇi (---) jina|vallabhāḥ
sudhā|kiro giro jain’|āiśvaryo jyotsnā|pra (--) dām.
Nirvāṇa|Līlāvatī ca kath” êyam (--) m’|âti|gā
(---) sā manāg jñāta|varṇanā n’ âlpa|medhasā.
Jineśvara|guros tasya prasād’|āspadam antipam
Jineśvara|gur’|<ū>pajña|kathāyāṃ tan mam’ ādaraḥ.
Śrī|nirvāṇa|Līlāvatyās tath” â|pūrva|ras’|âmbudheḥ
kathā|mātra|sudhā|pānaṃ vibudhaiḥ kaiścid iṣyate.
Gada|ku|graha|siddhy|arthaṃ siddhy|arthaṃ par’|ātmanoḥ
Līlāvatī|kathā|sāraḥ sādaraṃ racyate mayā.

Reverence to the lotus-feet of Lord Ríshabha, that are clung to by the grace of non-attachment; he who is attended by kings of hosts of immortals.* Reverence to the protection of the feet of Lord Vardhamána possessed of such loftiness that they surmount the mountain of final liberation. May the bulls of the twenty-two lords of the Jinas, like the bulls of the sun, associated together in succession, grant protection.

Reverence to Vasu·bhuti and the others, delighters of the earth, and to reverend Gáutama, the leader of the troop, and to the reverend doctor Sudhárman. May the two moons, Reverend Vardhamána and reverend lord Jina·vállabha preserve the teaching of the Jina. Through devotion to the Fordmakers and teachers, the prosperity of the wonderful jewel of liberation is obtained. Devoted to the Jinas, their voices pouring forth nectar, may the protective goddesses of the Jain religion, extend their protective light.

And this surpassing epic *The Final Emancipation of Lilávati* is praised on slight acquaintance, since it is not slight in wisdom. My care for this story composed by the teacher Jinéshvara was formed in the abiding presence of the grace of my teacher Jinéshvara.

Since some wise men desire to drink the nectar of the narrative alone of the charming *The Final Emancipation of Lilávati,* which is an ocean of unprecedented poetics, I have composed with respectful care the epitome of the *Lilávati* story for the sake of the final end of the inauspicious planet of disease and for the sake of the final end of the self and the body.

Sār'|ôddhāraḥ śrī|Tilakamañjary|āder buddhaiḥ kṛtaḥ
tena tatr' ânujānantu n' âvajānantu sattamāḥ.
Varṇan"|ādi vin" âpy eṣā sa|hṛdo ramayiṣyati
(--) nānta (-) saundaryaṃ yad upādhiṃ vinā sphuret.

Mahīyo 'daḥ kathā|vṛttāṃ laghīyas yatra gāyati
karī gir'|îndra|kalpo 'pi saṃkrāmen mu(-)r'|ôdare.
Nānā|bhaṇita|bhaṅgībhiḥ sāreyaṃ sarvathā kathā
nāmni t(-----) sya sāro mūlaṃ prakīrtyate.
Padaiś ca su|prati|padaiḥ pānthair vaidarbha|vartmani
sukhāt kathā|sudh"|āsvādaḥ sadasyānāṃ vidhāsyate.
Mātrā|dāt" êva sabhyānāṃ śuśrūṣā|vṛddhi|bhaiṣajam
Līlavatyāḥ piṇḍito 'rthaḥ sitā|piṇḍa iva ôcyate.

—

Kośāmbyāṃ Vijāy'|ādi|sena|nṛpatiḥ
kāmy'|ôttam'|âṅgaṃ kila
śreṣṭhi|dhī|sacivau Purandara|jaya
|spṛk|śāsanau dor|late
Śūraś c' âpi purohito hṛdaya|bhūḥ
saubhāgya|bhaṅgy" âdbhutā|
dhaḥ|kāyo Dhana|Deva|sārtha|ga ime
śrīmat|Sudharma|prabhoḥ.
Pād'|âmbho|ruhi Rāmadeva|carit'|ā-

Learned men have produced epitomes of the essentials of the *Tílaka·mánjari* and other stories, so let the wisest grant their approval to this one and not despise it. Lacking extended description, it will delight the good-hearted. May it diffuse charm without limitation.

Thus in my epitome there is more narrative recitation, in which there is less emphasis on poetic embellishment. An elephant, although resembling a king of mountain-elephants among mountains, will easily pass through its interior. The poem will above all be made to flow with 15
waves of explanation variously related. Epitome by name, it is called by the basic meaning of the word. With verses at every single step, in the way of *vaidárbha* composition, the relish of the nectar of the story will be distributed to the audience in a pleasant manner. Like the giver of medicine, a drug for the growth of the reverence of the refined, the meaning of *The Lilávati* is recited in a condensed manner, like a lump of white sugar.

—

In Kóshambi lived King Víjaya·sena, his body most excellent in its beauty, the merchant and the wise minister, Puran·dara and Jaya·shásana, two creepers for the King's arms, and the chaplain Shura, and, remarkable in manner of their good fortune, like his lower body, the merchants Deva and Dhana. They, rejoicing in initiation received at the lotus-feet of the reverend Lord Sudhárman, became gods in the Good Works heaven. They, King Simha and the others, having attained it, reached perfection in the pilgrimage place of Lord Nemi. Thus in outline the discourse of the

dy'| ākārṇya dīkṣā|juṣaḥ
saudharme tridaśā babhūvu (⏑⏑-
--⏑⏑-⏑) yaḥ
te śrī|Siṃha|nṛp'|ādi tām upagatāḥ
śrī|Nemi|tirthe 'sidhan
saṃkṣipy' êti kath"|âṅgan"|âṅga|bhaṇitir
vistāryate śrūyatām.

Oṃ|kāra iva mantrāṇām akśarāṇāṃ tv a|kāravat
dvīpānām ādimo dvīpo Jambū|dvīpo 'sti viśrutaḥ.
Tasy' ân|āder api sapta|varṣasy' ābhāti Bhāratam
varṣaṃ parivṛtaṃ ṣaḍbhiḥ khaṇḍair varṣam iva rtubhiḥ.
Tatr' âpi madhyamaṃ sarv'|ôttamaṃ khaṇḍaṃ vasantavat
puṇya (-----) dinara|ratna|vilāsa|bhūḥ.

Śrī|Magadhā|janapadaḥ padam adbhuta|sampadām
tatra saudharma|kalpasya kalpanām api lumpati.
Tatra Rājagṛhaṃ nāma puraṃ deva|kul'|ākulam
śrī|saudharma|vataṃsasya līlāṃ karṣati līlayā.
Tasmin pṛthvī|sahasr'|âkṣa ikṣvāku|kula|bhūṣaṇam
jayo śrī|Jayadharm'|ākhyaḥ prājyaṃ sāmrājyam anvagāt.

Jaina|dharmaṃ sa yo (-) yai dadhau jātu kar'|âmbu|je
hṛt|padmataś cutaṃ nityaṃ n' âmucat param'|ātmavat.

Śīla|śālīnya|kaulīnya|bhāgya|saubhāgya|seva|dhiḥ
devī Padmāvatī tasya śacī|padam aśiśriyat.
Jinaṃ tad|arcan'|ârthaṃ nu patiṃ ca hṛdi s" âvahat
samīcīnaṃ ta (-) t sūtraṃ śīla|karpūra|saurabham.
Tāṃ ca sāmrājya|lakṣmīṃ ca bhuñjānasya yath"|auciti
ghanā dinās tasya rājño yayur eka|nimeṣavat.

limbs of the lady of the composition is displayed. Hearken to it.

As "*aum*" is the first of the blessings and as "*a*" is the first of the letters, there is a famous Rose-apple Tree Island, the first of the islands. Although without beginning, it has seven continents.* Its Bhárata continent is resplendent with six regions, as the year with the seasons. And there, like spring, the middle portion is the finest. Because of its merit, its earth glitters with jewels. . .

In that place, the lovely country Mágadha, a country of wonderful prosperity, eclipses even the image of the Good Works heaven. There, the city named Raja·griha, crowded with temples, playfully assumes the appearance of the crest of the lovely Good Works heaven. In it, a victorious king named His Majesty Jaya·dharman, the ornament of the solar dynasty, an Indra on earth, wielded copious sovereignty.

He ever held the Jain religion in the lotus of his hand. He never released it fallen from his lotus heart, as if it were the supreme object of his self.

A treasury of the good fortune allotted by nobility and modesty of character, Queen Padmávati, had attained the rank of his queen-consort. She carried in her heart "Jina" and, of course, "Husband," the purpose of her prayer. Her proper marriage-thread was the accompanying fragrance of the balm of her morality. And enjoying this goddess of prosperity for his sovereignty as was fitting, the King's many days passed as in the twinkling of an eye.

Ath' ânyadā candra|śālāṃ bhavyayantī mukh'|êndunā
sā devī sa|parīvār" ārohad draṣṭuṃ pura|śriyam.
Vīkṣamāṇā sudhā|vṛṣṭiṃ
dṛśoḥ sā ca pura|śriyam
kvā 'pi harmya|tale stanyaṃ
dhayantaṃ svaṃ stanaṃ|dhayam,
Bruvāṇāṃ manman'|ālāpaiḥ khelayantīm an|ekadhā
kāñcit kula|vadhūṃ dṛṣṭvā manasy evam acintayat:
«Dhany" âsau kṛta|puṇyā ca bhāgya|saubhāgyavaty api
y" âivam aṅke nijaṃ bālaṃ masāram iva paśyati.
Jīvatāt patir ā candraṃ saubhāgyaṃ sarvato 'stu ca
paraṃ jīvan|mṛtik" êva su|putreṇa vin" âṅganā.
Rūpaṃ manāg gharaty eṣa mātur datte tu sarvataḥ
ādatte rasam uṣṇ'|âṃśur datte koṭi|guṇaṃ punaḥ.
Yā svaṃ patiṃ ca gotraṃ ca sanāthayati sūnunā
yoṣitaḥ puratas tasyāḥ kās tu cintā|maṇir dṛṣat.
Aham ekā tv a|dhanyānāṃ dhurīṇā rīṇa|bhāgyikā
iti y" âdy' âpi sat|putr'|ôtsava|śrīṇāṃ na bhājanam.»
Iti cint"|ācānta|citt" âvaruhya sahasā tataḥ
tataḥ Padmāvatī devī mamajj' â|rati|sāgare.
Kula|vadhvā tay" âiv' ātta|manā iva na devy asau
kiñcin niyuṅkte bhuṅkte vā vakti vivinakti vā.
Tāṃ tath" âvetya nṛ|patir Jayadharmo 'ti|vegataḥ
tat|samīpam avāpat tat|prema|dāmn" êva karṣaṇāt.
So 'tha devyā svayaṃ|datte simh'|āsane niṣedivān

Now one day, the Queen, displaying beauty by the moon of her face, accompanied by her attendants, went up to her rooftop terrace open to the moon, to view the splendor of the city. As she gazed at the splendor of the city, a shower of nectar for her eyes, she beheld on one of the roof terraces a certain lady of good family rocking her baby to and fro, which was sucking milk from her breast as she whispered many loving endearments. The Queen thought thus to herself:

"She is rich, her acts of merit fulfilled, and has shared in good fortune, who thus regards her own boy like an emerald in her lap. Let her husband live as long as the moon, and let there be good fortune everywhere, but a woman without a fine son is like a living corpse. He receives a little body from his mother, but pays it back entirely. The sun receives moisture, and pays it back ten million times. What women rank before her who has endowed her husband and family with a son? But why compare a wishing-gem and a stone. I am one of the foremost of wealthless women, because my prosperity has been destroyed, I who to this day have never shared in the riches of the birth-festival of a son."

Then, her mind absorbed in care, she abruptly descended. Thereupon, Queen Padmávati sunk into an ocean of despondency. As if her intellect had been taken by that very lady of good family, the Queen neither did, nor ate, nor said, nor noticed anything. King Jaya·dharman saw her in that condition and became extremely worried. He approached her, as if drawn by the ties of affection. Then, he sat in the lion-throne proffered by the Queen herself, and asked

tāṃ papracch' â|rater bījaṃ prema|picchilayā girā.
Tato mand'|âkṣa|mand'|âkṣī bāṣpā|vila|vilocanā
s" âbrūta patye sv'|ākūtaṃ yath"|bhūtaṃ su|pūta|vāk.
Rājā tad|duḥkha|saṅkrāntyā tad" âik'|ātmyam iva bruvan
aprākṣīn jñānino devyāḥ putr'|āy'|ôpāyam ādarāt.
Tataḥ ko 'pi kim apy ūce
Subuddhir †mantr(-)yath"|ârhataḥ†
jina|śāsana|yakṣ'|ârcām
avadīt sārva|kāmikīm.
Mahā|rājo 'tha rājñī ca svayaṃ saudhe 'rhad|arcanam
prārebhāte maha"|rddhy" ârhaj|jitau smara|ratī iva.
Tathā pura|stha|caityeṣu śrī|śāsana|sureṣu ca
saparyāṃ mantriṇāṃ varyais tāv acīkaratāṃ mudā.
Ath' â|meya|bhāga|dhey'|ākṛṣṭo nv ādima|kalpataḥ
devaḥ kaścid avātārīt śrī|devyā udar'|ântare.
Tad|vāhanam iva mahā|siṃham utpucchan'|ôcchritam
saubhyaṃ sv'|āsye praviśantaṃ svapne praikṣiṣṭa devy asau.
Taṃ ca siṃhaṃ mahā|svapnaṃ rāja|siṃhāya bhū|bhuje
devī nivedayāmāsa śobhate tulya|saṅgamaḥ.
«Devi siṃha iv' â|dhṛṣyaḥ krama|vikramavāṃs tava
putro bhāv" îti» su|phala|śrīyā tāṃ saccakāra saḥ.
Udañcad|ucca|romāñca|truṭat|kañcuka|bandhanā
rājñī vyajñāpayad rājñe «syād evaṃ deva|vaibhavāt.»
Tato rājñ" âbhyanujñātā muditā saudham āgatā

her the cause of her despondency in words oozing affection. Thereupon the bashful lady, her eyes bowls of tears, bashfully told her husband of her desire, according to the facts, in a very distinct voice. The King, as if speaking only of this through the transference of her distress, zealously consulted wise men about the means of obtaining a son for the Queen. Then, someone said something: Subúddhi, the minister, declared that the fitting worship of the demi-god who was the protective deity of the Jain teachings granted all wishes.

So then the King and Queen themselves began the worship of the Jina in the palace with great abundance, like the god and goddess of love overcome by a Worthy. Then likewise, in the temples of the city, among the deities of the holy teachings, the two worshipped joyfully, accompanied by the most important of their ministers.

Just then, a certain god, attracted by the immeasurable good fortune, descended from the First Paradise heaven into the womb of Her Majesty the Queen. As if it were the god's vehicle, the Queen saw in a dream a powerful lion with uplifted tail placidly entering her mouth. And the Queen informed the lion of a king, the ruler of the earth, of her important dream about the lion. Their union was equally auspicious. Saying, "My Queen, you will have a son, heroic in all his proceedings like that unassailable lion," he congratulated her on the good fortune of her pregnancy. The Queen, the wrapping of her bodice pierced by the upright thrilling of her bodily hair, declared to the King, "May it be so, through the power of the god." Then, having taken her leave from the King, the delighted Padmávati went within

Padmāvatī nidhim iva taṃ garbham avahan mudā.
Yathā yath" âvṛdhad garbhaḥ Padmāvatyās tathā tathā
sobhāgy'|ādy avṛdhat tatr' âpy aho tasya sv|apatyatā.

Ravāv udeṣyati prācī prabhā|pūram iv' âdbhutam
tṛtīye māsi bibharāñcakre 'sāv iti dohadam.
Saparyāṃ jina|tīrthānāṃ gurūṇāṃ pratilābhanām
vātsalyaṃ bāndhavānāṃ ca bhītānām a|bhaya|pradām,
A|māri|ghoṣaṇā|dānaṃ śuddha|siddhanta|pūjanam
cikitsanaṃ rogiṇāṃ ca sarva|darśana|gauravam,
Dīna|hīn'|āndha|paṅgūnāṃ dayā|dānaṃ ca sarvataḥ
mokṣaṇaṃ bandi|baddhānāṃ sā kārayitum aihat.
Rājño vijñāpti|mātreṇa tat tathā samapadyata
kalpa|drume hi svādhīne duṣ|pūraṃ kiṃ mah"|ātmanām.
Atha prīty" êva pūrṇeṣu māṃseṣu diveṣu ca
graheṣv aty|uccasaṃstheṣu vimale ca digambare.
Siṃh" êva siṃha|śiśukaṃ prācī vā hima|rociṣam
sukhāt Padmāvatī devī śubhe 'hni suṣuve sutam.

Tataḥ kācit stana|bharāt śroṇī|bimba|bharāt parā
kācin manda|gatitayā pariṣkāra|bharāt parā,
Harṣa|bāṣpa|plut'|âkṣ" ânyā harṣa|grahilitā parā
hāra|skhalat|pad" ânyā n' âśakad varddhayituṃ nṛpam.
Priyaṃvadā tu ladhv|aṅgī manaḥ|pavana|vegataḥ
śrīmat|Padmāvatī|putra|janman" âvardhayat prabhum.
Svarṇa|lakṣa|pradānena nṛpo 'py etām avardhayat

the palace and joyfully bore her embryo like a treasure. And as Padmávati's foetus grew, so did her her happiness and such. Oh, even there his childhood was blessed!

As the East will arise as wonderful stream of eastern light in the sun, in her third month, she conceived the following pregnancy longing. She desired to have performed: acts of worship to Fordmakers, donations to religious teachers, acts of affection to kinsfolk, the granting of safety to the fearful, the issuing of proclamations against animal sacrifice, worship to those whose purity was perfected, medical attention for the sick, respect to all doctrines, donations to the afflicted, poor, blind, and lame everywhere, and the release of captives and prisoners. No sooner had she made her request to the king than it was fulfilled in that very manner. What is badly fulfilled by the magnanimous, granted, of course, a wishing-tree at their disposal! Then, when as if with joy the months and days were fulfilled and the planets were standing towards their highest apex in a spotless sky, on an auspicious day, Queen Padmávati gave comfortable 60
birth to a son, as a lioness a lion cub, or the East the light of the moon.

Then, one, because of the weight of her breasts, another, because of the weight of the spheres of her buttocks, one, because of the slowness of her gait, another, because of the weight of her ornaments, another, her eyes flooded with tears of joy, another, mad with joy, another, her feet stumbling in her delight—none was able to congratulate the King. But swift-limbed Priyam·vada, with the speed of the wind of her thought, went to congratulate the King on the birth of a son to Her Majesty Queen Padmávati. The King

tādṛg|gharṣa|bhār'|ārūḍhai rājabhir n' êti duṣ|karam.
Atha prage nṛp'|ādeśān nṛp'|âgāre pure 'bhitaḥ
niryuktaiḥ kārayāñcakre putra|janma|mah"|ôtsavaḥ.
Tathā hi:
Nṛtyad|vandana|mālikaṃ prapaṭhit'|ân|
uttāla|vaitālikaṃ
vyālolat|suma|mālikaṃ narinṛtad|
gop'|âṅganā|bālikam
gandh'|âmbhaḥ|pariṣikta|bhū|mahilikaṃ
nāl'|ôcchalat|kelikaṃ
bhāsvat|toraṇa|tāpanīyat|alikaṃ
maṅgalya|kumbh'|âlikam.
Udyat|kauśalikaṃ prapūrṇa|rayikaṃ
kāśmīrā|sikt'|âlikaṃ
dvāri dvāri samullasat|kadalikaṃ
kastūrik'|ârcy'|âlikam
nān"|āścarya|sormy'|âtīta|janatā|
cetaḥ|saraḥ|pālikaṃ
cakre Rājagṛhaṃ gṛhaṃ ca nṛpateḥ
svaḥ|kalpam ākālikam.
Ity utsavai Rājagṛhe mun|maye dvā|daśe 'hani
nṛ|patir bāndhavān paurān prāśya saṃvastrya c' ādarāt.
Mātrā svapne siṃha|dṛṣṭyā rāṭ|siṃho 'yaṃ bhaviṣyati
iti tasya kumārasya Siṃha ity abhidhāṃ vyadhāt.
Tataḥ śrī|Jayadharm'|ōrvī|bhṛto mandira|kandare
sukhāt paryavṛdhad bālaḥ sa kesari|kiśoravat.
Dhātrībhiḥ pañcabhiḥ samyag'ek'|ânta|hita|hetubhiḥ
so 'pālyat' âlālyat' ôccair dharmaḥ samitibhir yathā.
Kṣaṇaṃ mūrdhni kṣaṇaṃ skandhe

honored her with the presentation of a hundred thousand pieces of gold, because nothing is done wrongly by kings who are uplifted by an abundance of such joy. Then, in the morning, on the command of the King, his officers effected a great celebration for the birth of a son, in the palace and in all parts of the city.

Just like this:

In an instant the King's palace and Raja·griha became just like heaven, with festoons of dancing leaves; unhurried recitations of poetry; garlands of quivering flowers; the daughters and women of the cow-herds dancing and dancing; the ground besprinkled with perfumed water, plantain trees waving up their tubers; radiant decorated archways and golden carpets; foreheads with auspicious markings; upraised offerings; increased riches; brows sprinkled with saffron; glittering banners at every door; foreheads decorated with musk; and edges of ponds unminded by various remarkable surges of the extraordinary masses of people. Raja·griha thus having been joyfully delighted by such festivities, on the twelfth day, the King, having respectfully feasted and presented with clothes his kinsmen and the citizens, thinking that he would be a royal lion by the appearance of the lion seen by his mother in her dream, he named the prince Simha.

Then the boy thrived with pleasure like a lion cub in the glen which was the palace of His Majesty King Jaya·dharman. He was looked after and highly cherished by five nurses whose motives were wholly devoted to that one object, just like religion by the five restraints. One moment, on her head, one moment, on her shoulder, one moment,

kṣaṇaṃ kaṇṭhe kṣaṇaṃ hṛdi
kṣaṇaṃ bāhvoḥ kṣaṇaṃ pāṇyoḥ
kṣaṇam aṅke 'tha jānunoḥ.
Muhuḥ Padmāvatī devī tam adhāt puṣpa|dāmavat
sarva|bhūṣ'|âdhikaṃ mene s" âmuṃ sarv'|âṅga|bhūṣaṇam.
Devyo 'ntar|nyasya taṃ bālaṃ sa|tālaṃ samam āhvayan
sa yat|pārśve yayau śacyā apy agre svam amaṃsta sā.
Marīci|vīci|nicite sa riṅkhan maṇi|kuṭṭime
jala|krīḍām iv' âbhyasyan mṛg'|âkṣībhir niraikṣyata.
Taṃ dhūlī|dhūsaram ahaṃ|pūrvikāto 'ṅkam āpya tāḥ
tad|rajo 'ṅge lagac cāndr'|ôddhūlanaṃ kila menire.
Mah"|îndrair dṛk|taraṅgais taṃ snāpyamānaṃ vahan hṛdi
siṃh'|āsana|sthaḥ kṣmā|śakraḥ śakra|līlām adhatta tām.
Tam ūrdhvībhūya hast'|âbje svarṇa|varṇaṃ vahan nṛpaḥ
kara|stha|hema|kalaśa|snātra|kāra|śriyaṃ dadhau.
Namr'|âgra|kāyo bhramayann aṅguly" âmuṃ sa kuṭṭime
lolal|lumbi|bhar'|ānamra|rambhā|stambha|ramām adhāt.
Dhanyaṃ|manyaiḥ sa ninye 'ṅkam
aṅkād avani|nāyakaiḥ
cakra|vāka iv' ôrmībhiḥ
kamalāt kamal'|ântaram.
Bandhūnāṃ nāma|dheyāni śikṣyamāṇaḥ sa kīravat
bruvāṇo man|manaṃ pitroḥ śrutyoḥ pīyūṣam akṣipat.

on her neck, one moment, on her chest, one moment, in her arms, one moment, in her hands, one moment, in her lap, and, now and again, on her knees, Queen Padmávati bore him like a garland of flowers. She considered him, the ornament of her entire body, her finest ornament of all. The queens placed the boy in the middle and summoned him with clapping of their hands. The king went by his side supporting him, while she watched him from the front.

As he crawled on the gem-inlaid floor, which looked like 75
waves of light rays, he appeared to the deer-eyed ladies to be practicing frolicking in water. They, through their desire to be the first to place him on their lap, actually considered that his dust was saffron powder clinging to their bodies. The lord of the earth, while seated in his lion-throne, held him in his lap as he was bathed by the billows of the glances of princes of the earth. He acted out the amusement of the lord of the gods.* The King raised him upright, bearing turmeric in the lotus of his hand. He placed the ornament for the making of the bath in a golden pinnacle held in his hand. Bending the forepart of his body, beckoning him with his finger, he bestowed on the inlaid floor the image of a swaying hanging-basket of fruit, loaded with bunches of slightly curved plantain.

He was led from lap to lap by lords of the earth, who 80
considered themselves fortunate, like a *chakra*-cawing bird led by billowing waves from lotus to lotus. Learning the appellations of his kindred, and parrot-like repeating them in whispers to his parents, he poured nectar into their ears. As the two charming bell-ornaments around his feet tinkled, they seemed like a pair of sorcerers reciting spells to draw

Prakvaṇantau virejāte tat|pador divya|ghargharau
jagac|cint”|ākṛṣṭi|mantra|pāṭhakau māntrikāv iva.
Calato ’sya hṛdi jhalajjhalantī ca lalantikā
cakāśe kaustubha|maṇir Mur’|ârer iva vakṣasi.
Calācale nava|maṇī|kuṇḍale tasya rejatuḥ
kal”|ādān’|ârtham āyātau sur’|âsura|gurū iva.
Sa cūlā|ratna|cūlā|bhṛd divya|rūpa|mano|ramaḥ
sañcakāsāṃ cakār’ ôccair eṣo ’sura|kumāravat.
Salīlaṃ prāṅgaṇa|bhuvi krīḍitvā siṃha|śāvavat
adhyāruroha dhāvitv” ôtsaṅgam eṣa mahī|bhṛtaḥ.

Sa|vayobhiḥ sa|rūpaiḥ sa kumāro rāṭ|kumārakaiḥ
cikrīḍa nandan’|ākrīḍe Jayanta iva nirjaraiḥ.
Itthaṃ vividha|līlābhir vardhayan jagato mudaḥ
vardhamāno ’nukrameṇa sa babhūv’ âṣṭa|vārṣikaḥ.

Kal”|ācāryāya nṛ|patir nāmnā Kuśalabuddhaye
mahīyas” ôtsaven’ ādhyāpayituṃ tam ath’ āpayat.
Dṛṣṭa|mātrāṇi śāstrāṇi so ’dhyaiṣṭa sa|kalāḥ kalāḥ
sañjāta|jāta|smaraṇa iva sannibha|darśanāt.

Tathā hi:

Sa|pañc’|âṅga|śabda|vidyā|sāhity’|ānvīkṣikī|mukhān
sa|rahasyān apād granthān nadī|pūrān iv’ ârṇavaḥ.

away the cares of the universe. As he played, the pendant necklace flapping at his chest shone like the celebrated jewel on the chest of Krishna, the enemy of Mura. As his two ever-moving nine-gemmed earrings swayed, they shone like twin Shivas, teachers of gods and demons, come to take a digit of the moon. And bearing a crest-jewel on his head, delightful in his divine form, he spread extensive illumination, like a prince of the demons.* Having played like a lion cub on the ground of the courtyard, he ran to the King and jumped onto his hip.

The prince played among handsome royal princes of the same age as him, like Jayánta, the son of Indra, among the ageless gods in the garden of Indra's paradise. Thus, as he increased the joys of the universe by his various amusements, himself increasing in due course, he completed his eighth year.

Then, with joyful festivity, the King presented him to a master of the arts named Kúshala·buddhi, in order for him to be educated. As soon as he had seen them, he learnt by heart the text books of the entire arts, as if the manifestation of his memory were produced from the appearance of instruction.

Like so:

He drank books whose chief topics were the method of enquiry about language with its five divisions, and composition, together with their recondite teachings; he was like the ocean drinking the floods of its rivers.

Upāya|śakti|ṣāḍ|guṇy'|ādika|nān"|âdhva|saṅkulām
so 'laṅghiṣṭa su|dur|laṅghāṃ rāja|nīti|mah"|âṭavīm.
Aṣṭ'|ôttara|śata|vyādhi|tamisr'|âika|sahasra|ruk
cakre tena manaḥ|sthāsnur āyur|vedaḥ sva|nāmavat.
Caturdh"|âbhinay'|ātodya|vṛtti|tūrya|trik'|âdbhutam
gāndharva|vedam akhilaṃ so 'budhad Bharat'|âdhikam.
Yata|yāta|mad'|âvasthā|danta|ghāt'|ādi|dīpakam
vidāñcakāra sa kari|śāstraṃ tac|chastra|kāravat.
Nānāvidh'|āvartta|dhārā|cikits"|ôrmibhir ākulaḥ
ten' âśva|lakṣaṇ'|âmbhodhiḥ kumbh'|ôdbhavavad āpape.
Niyantritasya daśadhā rādhā|vedh'|ādi|bhedataḥ
so 'stra|vedam a|nirvedaṃ viveda śveta|saptivat.
Itthaṃ kalābhiḥ sarvābhiḥ sampūrṇaḥ pūrṇam"|ênduvat
bhūṣaṇair iva ca guṇair bhūṣyate sma sa sarvataḥ.

Ath' âkhila|kalā|vallī|vilāsa|druma vekṣya tam
upādhyāyaṃ nṛpo 'bhyarcat kalpa|drumam a|hrepayan.
Tato guṇa|grāma|kalā|kalāpaka|malā|mayaḥ
yaśaḥ|śaśī kumārasya samudajvalayaj jagat.
Pitṛ|bhakti|rta|dayā|dānaṃ darśan'|ârcanam ity adaḥ
tattvaṃ sattvam iv' âitasya sad" âpi saha|cāry abhūt.
Vilāsināṃ kula|guroḥ sva|mitrasya mano|bhuvaḥ
nivastum eṣyato manye puratāḥ pratupekṣitum,

He mastered the great forest of the science of royal statesmanship, very difficult to comprehend, abounding in various resources of expediency, power, the six acts of royal policy, and other matter. He fixed in his mind the science of medical knowledge, a single sun for the black nights of the one-hundred-and-eight diseases, as if it were his own name. He understood the fourfold science of performance, made wonderful with the triple concert, recitation, playing, and dramatic representation better than Bhárata.* He understood the text book on elephants, which casts light on their restraint, driving, rutting, condition, tusks, injuries, and so on, as well as did its author. Like Agástya, the one born in a jar, he drank in the ocean of the description of horses, filled with the waves of their various back-curls, paces, and therapy. Like Árjuna of the white horse, he undauntedly learnt the science of weapons, with its ten sections on horsemanship, the stances for shooting arrows and so on being singly described. And thus completely filled with all the arts, like the full moon,* he was everywhere adorned by excellent qualities, like ornaments.

Then, having observed that he was a tree graced by the creeper of all the arts, the king rewarded the teacher, not feeling shame before a wishing-tree.

The moon of the Prince's glory, which consisted of the beauty of the string of pearls of his multitude of skills and excellences, illuminated the universe. That true principle, that is, devotion to parents, righteousness, compassion, generosity, and respect to religious doctrine, was his ever constant companion, as if it were his being. Youth, accompanied by the good things, beauty and so on, of his companion, the

Taṃ śreyo|nilayaṃ rāja|tanayaṃ bhṛśam unnatam
prāviśad yauvanaṃ lāvaṇy'|ādibhiḥ saha sādhubhiḥ.
Tataḥ sphurat|keśa|pāśaṃ tasya vṛtt'|ônnataṃ śiraḥ
yauvanasya yayo rāja|cchatraṃ nv ābhāt sa|cāmaram.
Tan|mūrdha|nālikerasy'
âbhito lambe śrutī|late
skandh'|âvanī|spṛśau vyānañ-
jatur dyumna|nidhiṃ dhruvam.
Tath" āsy'|ênduḥ su|vṛtto 'sy'
âbhūd yath" ēkṣya Haro dhruvam
muhur mūrdhny akṣipat pāṇiṃ
gatāṃ jānan|śiraḥ|kalām.
Prekṣyate 'sy' ônnatau skandhau
nūnaṃ śrīkaṇḍa|pāṇḍurau
sv'|êbha|kumbhau vidan muṣṭau
yayau divy'|ākulo Hariḥ.
Śastr'|ôpaniṣad|ācāryau bāhū tasy' āupajānukau
jātau ripu|stri|vaidhavya|dīkṣā|dāne bhṛś'|ôdyatau.
Vakṣyato 'sy' â|cirāt pṛthvīṃ pura ev' âbhavad bhujau
doṣaḥ pūrayituṃ dhātrī|vahana|vyasanaṃ kila.
Dviṣat|puryaḥ kapāṭeṣu bhagneṣu tad|uraḥ|śriyā
manye 'pi vanya|sattvānāṃ sukha|gamyāḥ sad" âbhavan.
Asau kṛtir vajra|sārasy' êti vyañjayituṃ dhruvam
tan|madhyaṃ vajra|madhyasya mahimānam adarśayat.
«Dhiro 'yaṃ māṃ dharā|bharāc ciraṃ viśramayiṣyati
it' îv' ôpādit aunnatyaṃ tat|pador» ādi|kacchapaḥ.

god of Love, the family preceptor of lovely women, who was about to come, I suppose, to entice and then to disregard, met that abode of excellence, the King's son, the very tall royal Prince.

Then that young man's head, rounded and loftily elevated, its locks of hair waving, now began to be seen with the royal parasol and fly whisk. At each side of the coconut- 105
tree of his head, the creepers of his long ears touching the earth of his shoulders constantly decorated that receptacle of majesty. Since the moon of his face was very well-rounded, so Shiva, the moon's thief, was permanently to be seen, continually clapping his hand to his head, knowing that the sliver of the moon on his head had gone. Now that his lofty shoulders appeared as pale as sandalwood ointment, Hari of the divine multitude went knowing that the two swellings on the forehead of his elephant had been stolen. His two arms, professors of the mysteries of weaponry, reaching to his knees, were now fully intent on giving the wives of his enemies initiation into widowhood.

Shortly after he was grown, it had become inconvenient for the King, already indeed enjoyer of the earth, to concentrate completely on his occupation of governing the world.

Their doors having been shattered by the power of his 110
chest, the hostile citadels of those whose nature was savage became, I suppose, always easy of approach. Because that action, the making manifest the firmness of his body, belongs to one whose essence is diamond, it revealed the power of his body of diamond. The primeval tortoise thought, "He is firm. In time, he will allow me to rest from supporting the earth. It is as if the height of his feet reaches the sun." Since

Pratiṣṭhataṃ yauvanena kāma|devam amuṃ navam
kā kāminī n' ôttvar" âbhūn nyasya hṛn|nilaye 'rcitum.
Styāno viśvasya śṛṅgāra|raso vīra|raso 'thavā
janair amāny asau līlā|veśm'|ôdbhaṭa|vapur|lataḥ.
Amuṃ su|bhaga|sīmānam abhyudyad|rāga|sāgarāḥ
aṭāḍayan vilāsinyo dṛk|taraṅgaiḥ samantataḥ.
Abhigantum amuṃ manye kliśyantīr vīkṣya kāminīḥ
Gauryām ardh'|âṅga|saṅginyām api na vyaśvasīn mṛḍaḥ.
Lok'|ôttarāṃ rūpa|bhaṅgīṃ pradadāv asya yauvanam
mātā|pitroḥ punar ayaṃ bata lok'|ôttarā mudaḥ.

Itaś ca tatr' âiva pure Jayadharma|prabhoḥ suhṛt
sāmanto na paraṃ nāmnā sthāmn" âpy āste 'rimardanaḥ.
Tat|priyā Kamalamatī satī|ratna|śiro|maṇiḥ
bhūṣāny api bhūṣyatvaṃ ninyire yad|vapuḥ|śriyā.

Tayoḥ kila para|prema|hema|tejaḥ|samuccitiḥ
kalā|līlāvatī Līlāvatī nāmnā sut" âbhavat.
Yat|padoḥ śrīmator manye sodaraṃ sarasī|ruham
tena jajñe tad apy uccaiḥ kamalā|lalit'|âspadam.
Mṛgyo rambhāś ca vanato yācituṃ pura|vāsitām
cakrur yadīya|jaṃgh"|ôrvoḥ svaṃ bhāram upadāṃ kila.
Yasyā nābhi puṣkaraṃ nu trivalī veṇi|saṅgamaḥ
tat|taṭe hṛdi vakṣo|jau rati|smara|sur'|ālayau.
Smāre sarasi yad|vaktre sudhā|kūpyau dṛśau kila

he was established by his youth as a new god of Love, what amorous maiden was not eager to sing his praises, having deposited him in the abode of her heart? He, for each person the coagulated essence of either eroticism or heroism, the creeper of his body was regarded by the people as an excellent abode of pleasure. Lively young ladies, oceans of aroused passion, struck him, the shore of good fortune, with the waves of their glances. Shiva, the gracious one, I believe, having seen the amorous maidens longing to approach him, did not trust Gauri, even though she was devoted to half his body.* Out of this world was the appearance of beauty which his youth presented; but, Oh!, out of this world were the joys he presented to his parents.

Now in that very city was staying a friend of King Jaya·dharman, a baron, second to none in his name and his power, Ari·márdana, Destroyer of Enemies. His wife was Kámalamati, the crest-jewel of true wives. Even her ornaments were brought to the state of being ornamented by the beauty of her body.

Now they had a daughter, a pile of the brilliance of the gold which was her affection for others, possessed of facility in the arts, named Lilávati. The lotus of the lake was sibling to her charming feet, I believe, since by that in particular the sign of the grace of an excellent woman is recognised. Her broad thighs, like deer to summon the populace of a city from the forest, indeed made an offering present of their burden to her calves. Her navel was a lotus, indeed, the three folds of her belly, a confluence of the three rivers the breasts on her rounded chest were temples of the god of Love. Her eyes were indeed two wells of nectar in the pond

nāśā svarṇ'|âbja|mukulam oṣṭhau kokanade punaḥ.
Yad|dor|late manasi|ja|kalpa|druma|late iva
padma|rāga|maṇī|śonau pāṇī tat|pallavāv iva.
Nitamba|bimbe lalantīṃ veṇīṃ kajjala|komalām
cakṣur doṣa|hṛte yasyāṃ vidhir nīla|paṭīṃ nv adhāt.

Lok'|âti|krānta|saubhāgyāṃ bhāgya|bhaṅgī|niketanam
vāṅmay'|âtīta|lāvaṇyāṃ saundaryasya mahā|khanim,
Yāṃ niṣpannāṃ vidhir vīkṣya vismaya|smera|mānasaḥ
tat tat kāraṇa|sāmagryaṃ sva|hastau c' âtyavarṇayat,
Yasyā āsya|śriyo 'yaṃ

virajana|vasanaṃ pārvaṇa|śrī|śaśāṅka|
saṃkās'|ôttāraṇānāṃ

sarasi sarasi|ja|śreṇi|reṣ'|âkṣi|lakṣmyāḥ
deha|dyud|dīpa|pradīp'|

âgrata idam a|malaṃ kāñcanaṃ kajjal'|ābhaṃ
drākṣā|kharjūra|puṃḍr'|

êkṣu|rasa|madhu|sudhāḥ pādya|vār' îva vācām,
Tāṃ matta|vāraṇ'|ārūḍhāṃ prauḍhāṃ Līlāvatīṃ kanīm
kaṭākṣa|puṣpair arcantīṃ rāja|mārgam itas tataḥ,
Jagaj|jetuṃ punar manye navīn'|âvataraḥ smaraḥ
śrī|matta|vāraṇ'|ārūḍho rāja|pāṭīṃ pracelivān,
Kumāra|siṃhaḥ śrī|Siṃha|kumāraḥ praikṣat âñjasā
sā sa taṃ sāñjasaṃ yad vā tārā|maitry abhavat tayoḥ.

of Love that was her face. Her nose was a bud of the golden water lotus, but her lips were flowers of the red lotus. Her 125
arms were like creepers on the wishing-tree of the god of Love. Her hands with the redness of red rubies were like its buds. In order to remove pain from the eyes, her creator had fastened a black cloth to her, the long braid of black hair that bounced on the spheres of her buttocks.

When her creator saw that she was ready, her beauty out of this world, a temple for the shattering of destiny, in her speech surpassingly charming, a capacious mine of loveliness, he smiled inwardly in wonder, and then praised highly the cause of all that, his own two hands. She who had that powder-cloth for the loveliness of her face, the lovely full moon; that bed of lotuses in the lake of means of assistance against the confusion of the eye of misfortune; that immaculate golden garland with the appearance of a cloud, a preceding lamp radiant with the splendor of her body; and the nectars of grapes, dates, figs, sugar-cane juice and honey, like the goddess of speech's store of eloquence—that blossoming maiden Lilávati ascended to her balcony, adorning here and there the king's highway with the flowers of her side-glances. That lion of a prince, His Highness Prince Simha, a new manifestation of Love, come, I suppose, to conquer again, mounted on the royal elephant, having begun the royal progress, looked straight at her, and she at him. An understanding or rather love at first sight was born between them.

Tāṃ kanyā|devatāṃ dhyāyan rāja|pāṭīṃ vidhāya saḥ
tatr' ônmanāḥ samāgacchaṃs tāṃ tath" âiva niraikṣata.
«K" âiṣā dṛṣṭi|sudhā|vṛṣṭir ity?» ukte rāja|sūnunā
Subuddhir avadad «deva kany" âsāv Arimardanī.»
Tataḥ kumāras tad|dhyāna|
dhār'|āhārāṃ hṛdā vahan
saudham adhyāsta tāṃ c' âikāṃ
punar draṣṭuṃ samaihata.
Līlāvatī tu dṛṣṭvā taṃ kumāraṃ māra|jitvaram
ten' âiva hṛta|sarva|svā kil' āsthāt stambhavac ciram.
Tato gav'|âkṣād uttārya sā sakhībhiḥ kathañcana
śūnya|śūny" âty|ākulābhiḥ śayanīyam anīyata.
Tatr' âpi sā tam ev' âikaṃ dhyāyantī param'|ātmavat
[ ]
Sakhībhir muhur ukt" âpi sā pratyūce na kiñcana
tato dhātry upasṛty' ōce «kiṃ te vatse 'dya bādhate?»
Hriy" âti|vāryamāṇ" âpi kathañcid avamatya tām
rāja|putrī catuṣ|karṇaṃ dhātryai sv'|āśayam abhyadhāt.
Siddham etad iti dhīrayitvā tāṃ nṛpa|nandanām
tad" âiva dhātrī tat|pitros tad|vṛttāntam acīkathat.
Rājñyā Kamalamatyā ca preryamāṇo 'rimardanaḥ
pramanāḥ prābhṛtaiḥ kāntair upatasthe mahī|patim.
«Rājan Līlāvavatī nāma kanyā naḥ kula|jīvitam
sā śrī|Siṃha|kumārāya varāya nu bhṛśāyate.
Tad imāṃ kanyakāṃ śuddhāṃ śrī|kumāra|śiro|maṇiḥ

Imagining she was a maiden-goddess, he directed the procession to that place. As he approached excitedly, he stared like that only at her. The King's son having asked, "Who is this shower of nectar for the eyes?" Subúddhi said, "Your Highness, this girl is the daughter of Ari·márdana."

Then the Prince, bearing in his heart the nourishment of his continued meditation on her, returned to the palace, and yearned to see only her once more. But as soon as Lilávati saw that Prince, a conqueror of love, her entire being was fully taken away by him alone, and she stood for a long time like a pillar. Then, absolutely vacant, she was somehow brought down from her lattice window and taken to her bed by her extremely agitated lady friends. And in that very place she remained for a long time, like a female ascetic, meditating on him alone, as if it were the supreme object of her soul; but she did not attain tranquillity.

Although her lady friends repeatedly addressed her, she made no reply. Then her nurse approached her and said, "My child, what disturbed you today?" Although extremely overcome by embarrassment, the Princess somehow managed to disregard it, and opened her heart to her nurse, for their four ears only. Having reassured the King's daughter that it was accomplished, the nurse immediately related her story to her parents.

And Ari·márdana, directed by Queen Kámalamati, attentively waited on the King with pleasing offerings: "Your Majesty, we have a daughter named Lilávati, the life of our family. She passionately desires His Highness, the royal prince Simha for her husband. So let this crest-jewel of royal

alaṅkarotu bhavatu yogya|yogād vidhiḥ su|dhīḥ.

Kiñ ca:

Naimittika|girā deva kumārāy' êyam edhitā
sva|nyāsam iva tat|svāmī svīkarotu mam' âṅgajām.»

Padmāvaty|anumaty" âtha svīkṛtye tat|kara|grahe
daiva|jño pracche vīvāha|su|lagnam avanī|bhujā.
Ten' ōce «rādha|pañcamyām āste guruḥ punar|vasau
vīvāhyaṃ mithunaṃ lagnaṃ mithun'|ôdaya|lagnakaḥ.»
Tataḥ śrī|Jayadharm'|ôrvī|bhṛt" âbhāṇy Arimardanaḥ
«ito 'ṣṭame 'hni vīvāhe prayatethā yathā|vidhi.»

Tataś ca:

Nānā|vyañjana|teman'|ânna|racan'|āśliṣyat|parīvārakaṃ
prāk|sauvarṇika|ghaṭyamāna|kanakaṃ prakrīta|gandh'|âṃśukam
āhūt'|âkhila|mitra|gotrika|kulaṃ nity'|ôcchalan|maṅgalaṃ
jajñe rāja|kulaṃ dvayor api tayoḥ kāry'|āvalī|vyākulam.
Bhūyo|gaurava|bhojyamāna|janatā vistāryamāṇ'|ôtsavā

princes adorn this pure maiden. Let his way of life be sensible, through his union with what is fitting.

And besides:

According to the declarations of the fortunetellers, Your Majesty, she has grown prosperous for the Prince; so, let her husband make my daughter his own, as if she were his own deposited treasure."

Then, with Padmávati's assent, her hand was given in betrothal, and the King consulted an astrologer about the auspicious time for the marriage. He replied, "Jupiter is abiding in the fifth 'Goods-rendering' lunar mansion of the month Radha; the couple are to be married. The sign is a fixed surety of prosperity for the couple." Then Ari·márdana was addressed by His Majesty King Jaya·dharman, "On the eighth day from now you may devote yourself to the arrangement of the wedding, in accordance with custom."

And then:

With the retainers sticking to the preparation of various sauces, condiments and foodstuffs; with gold being beaten by eastern goldsmiths; with expensively purchased perfume and cloth; with the entire multitude of invited family friends; with auspicious signs continually waving upwards; the royal household seemed flurriedly occupied with a series of matters to be attended to for those two only; with the people being feasted with abundant honor; with extended celebration at the ceremony of the powder cooked with rice; with cheer at the distribution of betel at the ceremony of the leave-taking; with applause at the auspicious painting with red paste of of the bride and groom, which was performed by a fortunate lady, the days of the

dhūlī|bhakta|vidhau prahīṇaka|vidhau
tāmbūla|dān'|ôddhurāḥ
maṅgalya|stry|upakalṛpta|tad|vara|vadhū|
sad|varṇak'|ôdvarṇakā|
śrī|vaivāhika|vāsarāḥ samabhavan
kautūhal'|âudbhāsvarāḥ.
Snāt'|ālipta|vibhūṣit'|â|mala|paṭa|
prāvāri|kanyā|varaḥ
śrī|mātā|pitṛ|bandhu|yukta|śibik"|ā-
rūḍh'|ôtsav'|âyad|varaḥ
vedy|antar|vara|vadhv|anuṣṭhita|pari|
yotiś|catur|maṅgalaḥ
kanyā|tāta|vara|pradatta|kanak'|ādy|
āścaryita|svar|drumaḥ
śrīmat|Siṃha|var'|Ârimardana|bhuvor
bhreje vivāh'|ôtsavaḥ.
Ānand'|âika|mayaḥ sudhā|rasa|mayaḥ
karpūra|pārī|mayaḥ
sarva|svarṇa|mayaḥ kutūhala|mayaḥ
kalyāṇa|mālā|mayaḥ
puṇy'|ôtkarṣa|mayaḥ su|maṅgala|mayaḥ
sal|lāsya|līlā|mayaḥ
sampūrṇaḥ sunayaḥ sukh'|â|dvaya|mayaḥ
pāṇi|grahaḥ śrī|mayaḥ.

Tataś ca:

Padmāvatī|Kamalāvaty|ādike 'nta|purī|jane
paribhramya paribhramya nṛtyamāne 'ti|nirbharam,
Su|dhavābhis tāra|tāraṃ gīyamāne samantataḥ
sudhā|dhārā|dhare śrutyor nānā|dhavala|maṅgale,

splendid wedding passed, radiant with wondrous festivity. With bride and groom bathed, anointed, ornamented, and wearing pure white garments; with merriment at the approach of the groom mounted on a palanquin borne by his relatives and royal parents; with the auspicious fourfold circumambulation of the fire by the bride and groom, standing near the middle of the altar; with a tree of paradise wonderstruck by the gold and other things given to the groom by the father of the bride; the wedding ceremony of His Highness Prince Simha and the daughter of Ari·márdana blazed forth. Consisting only of joy; consisting of the essence of nectar; consisting of wafts of camphor; consisting entirely of gold; consisting of enjoyment; consisting of beautiful garlands; consisting of abundant sacred ceremonies; consisting of auspiciousness; consisting of play and dancing, the well conducted wedding, consisting of nothing but delight, consisting of good fortune, was fully accomplished.

And then:

As the ladies of the royal women's apartments, with Kamalávati and Padmávati at their head, were madly dancing around and around, with fortunate wives singing very highly on all sides, with a lucky charm of various auspicious meters, a cloud bearing a rain of nectar for the ears, with a 155
procession of bards reciting before, all brilliant to behold,

Bhaṭṭa|thaṭṭe paṭhaty agre sphurati prekṣaṇīyake
śibikā|ratnam ārūḍhau surāv iva vadhū|varau,
Vimānita|vimāna|śri
    sat|prāveśika|maṅgalam
rājñaḥ saudhaṃ prāviśatāṃ
    hṛt|saudhaṃ tu mud|adbhutau.

Vīkṣy" Ârimardanen' êtthaṃ tat|putryā sampradānitam
nṛpas ten' âiva tūryeṇa yuva|rāja|śriy" ārcayat.
Tataḥ Siṃha|kumārāya sva|vadhvai ca pṛthak|pṛthak
sa|sarva'|rddhi parīvāraṃ prāsādam adadān nṛpaḥ.
Tatra citraiḥ sad|vilāsair vilāsi|jana|vallabhaiḥ
Līlāvatyā saha Siṃha|kumāro 'raṃsta nirbharam.

Tathā hi:

Kadācit kāma|śāstrāṇi nīti|śāstrāṇi karhicit
kadācid dharma|śāstrāṇi tāv ākarṇayatāṃ mudā.
Praśn'|ôttaraiś calad|bindu|vyast'|â|vyast'|ādi|bhedibhiḥ
kadācit tau mitho 'dattāṃ sva|sva|prātibha|vaibhavam.
Samasyā|pūraṇaiḥ kāvya|karaṇaiḥ koṣṭha|pūraṇaiḥ
tau mithaś cakratur jātu lābha|prati|lābhane.
Vāpī|saraḥ|sravantīṣu dvidhā kamala|sadmasu
vyātyukṣyā jātv imau kāma|drumaṃ nv asicatāṃ mithaḥ.
Dhātu|mātu|kalā|pūrṇaṃ vipañcī|pañcam'|âmṛtam
sudhā|bhug dur|labhaṃ jātu tau mithaḥ paryapīpyatām.
Kadācin mūrchanā|grāma|svara|tāna|vitānitam
tārāṃ dhṛtvā mitho gītaṃ paryaikṣetām imau mudā.
Nānā|puṣpaiḥ svayaṃ dṛbdhā bhūṣā nyasya tanau mithaḥ
sva|sva|daivata|pūjābhis tau nirvṛtim avāpatuḥ.

bride and groom, like a god and goddess, having ascended the jewel of a palanquin, its splendor putting to shame a heavenly chariot, an auspicious charm for a lucky entrance, entered the palace of the King; but, prodigies of joy, the couple entered the palace of Love.

Now a fine mare had been given by Ari·márdana at the same time as his daughter, and with that very horse the King honored Simha with the rank of crown-prince. Then the King gave a palace, a retinue, and all his wealth, item by item, to Prince Simha and his wife. There, with the various true pleasures which are dear to lovers, Prince Simha had immeasurable fun with Lilávati.

Just like this:

Sometimes, they listened with pleasure to texts on erotics, sometimes, to texts on politics, and sometimes, to texts on religion. Sometimes, they in turn displayed the power of each other's intelligence by questions and answers of the kind that are changed, unchanged, and so on, by a moving stop. With completion of verses set by the other, with the composition of poetry, with the completion of crosswords, they continually gave each other prizes and counter-prizes. By splashing each other with water in tanks, lakes and rivers, the abodes of lotuses, they continually sprinkled the tree of love for each other. They continually fattened each other on the five ambrosias of lute-playing, complete with the art of harmony and notation, full of nectar, difficult to obtain. Sometimes, they joyfully judged each other's songs, performed with a variety of tunes, notes, and modulations of the musical scale. Having fastened to each other's bodies decorations tied with various flowers, they became covered

Āśleṣ'|ādi paṇīkṛtya kṛtya|vid dyūta|līlayā
gāḍh'|āśleṣ'|ādi vaiduṣyam asāv adhyāpayad vadhūm.
Śiśikṣiṣū imau manye rūp'|ântara|vikurvaṇām
patra|cchedye ca citre ca mitho|rūpaṃ pracakratuḥ.

Anyadā ca:

«Svāmin,» kīry" êva kany'|ântaḥ|purañjara|magnayā
«na mayā praikṣi pūḥ|śobhā tāṃ didṛkṣe tvayā saha,»
Līlāvaty" êti vijñaptaś catur|aṅga|camū|vṛtaḥ
aupavāhya|gaj'|ārūḍhaḥ kumāraḥ priyayā saha,
Prati|haṭṭaṃ prati|maṭhaṃ
prati|deva|kulaṃ puram
pradarśayan svayaṃ patnyai
tām asau mun|mayīṃ vyadhāt.

Anyadā bahir|udyāne sa tath" âiva priyā|sakhaḥ
samīkṣya rahasi latā|maṇḍapāna|kṛd ārthayat.

Kiṃ bahunā?

Saha|yānaṃ saha|sthānaṃ saha|pānaṃ sah'|âśanam saha|
svāpaḥ saha|bodho yad v" âikyam abhavat tayoḥ,
Iti līlā|śatair Līlāvatīṃ saty'|âbhidhāṃ sṛjan
parā|kramāt sat|kramāc ca svaṃ nāma ca yath" ārthayat,
Duṣṭānāṃ nigrahāc chiṣṭ'|ânugrahād yuva|rājatām
pañcadhā viṣay'|āsvādāt sampadaṃ ca kṛt'|ârthayan,
Nityaṃ śrī|Jayadharma|bhūpa|tilaka|
śrī|śāsan'|ôttaṃsitaḥ
Padmāvaty|anagh'|âṃhri|padma|rajasā

by each other's acts of worship. Wagering embraces and so on, he, knowing what to do, with the guise of gambling, taught his wife the science of close embraces and suchlike. Desiring to learn, I suppose, the ability to assume different forms, they decorated each other's figures with leaf-stencilled and dappled patterns.

And another time:

Lilávati, sunk like a piece of bark-bait in the fishing-pot of the ladies' apartment, said to her husband, "I have not seen the splendor of the city. I want to see it for myself with you." The Prince, surrounded by the four divisions of his 170
army, mounted with his wife on a tractable elephant, himself pointing out to her the city, market by market, college by college, temple by temple, rendered his wife full of joy.

Another time, in a suburban garden, having realised that in that very way he would be dear to his wife, he supplicated her with the making of a bower of creepers in a secluded place.

What need of more?

In these ways, Simha with a hundred amusements uttered the actual name "Lilávati" as he strove to obtain his own name with the syllables partly reversed and partly in the correct order;* making a success of his crown-princeship through his suppression of the bad and his support of the remainder, and through his enjoyment of fivefold good fortune in the sphere of the senses; a constant crest-jewel of regal authority for the forehead of His Majesty King Jaya·dharman; the flat of his brow clung to by the dust from the lotus of the foot of faultless Padmávati; on a multitude of occasions for the court a jewel of a yoke-bearer of the

saṃśliṣṭa|bhāla|sthalaḥ
samyaṅ|nyāya|dhurā|dhuran|dhara|maṇiḥ
sālasya saṃghā|vidhā
Siṃhaḥ siṃha ih' âty|a|gāta śaradaḥ
sphāyan mudaḥ prājyaśaḥ.

Ath' ânyadā Jayadharma|bhupo yāme 'ntime niśaḥ
pratibuddho «'ntima|vayo 'vasth'|ôcitam» acintayat.
«Mayā trātā paitṛkī bhūr arjitā ca tato 'dhikā
nītyā dvi|guṇitāḥ kośāḥ prajāvat pālitāḥ prajāḥ.
Suhṛdaḥ sampadaṃ nītā mūrdhni dattaṃ padaṃ dviṣām
uddhṛtā dīnā|hīnād yā yācakā dāyakī|kṛtāḥ.
Yaśobhiḥ surabhīcakre sāgar'|âvadhi bhūtalam
bhuktaṃ niṣkaṇṭakaṃ rājyaṃ dīrgham āyur niṣevitam.
Tad evam aihikaṃ karma mayā cakre samantataḥ
pāratrikaṃ na cec cakre na cakre tarhi kiñcana.
Tad atra kavaca|hare kumāre Siṃha|nāmani
mudā nidhāya bhū|bhāraṃ śikṣā|sāraṃ pradāya ca,
Para|loka|hitaṃ kartuṃ sāmprataṃ mama sāmpratam
kumārai rājya|dhurye 'pi dhig ye viṣaya|tṛṣṇa|jaḥ.»

Itthaṃ vicintya pratyūṣe
'rimardana|puraḥ|saraiḥ
sāmantaiḥ Sūkṣmabuddhy|ādyair
mah"|âmātyair vicārya ca,
Rājñā Siṃha|kumārasya kumārasya parākramaiḥ
rājy'|âbhiṣeko racayāñcakre cakre bhayaṃ dviṣām.

burden of right judgment; an absolutely unassailable lion for the world, copiously increasing the joys of autumn.

Now one day, King Jaya·dharman awoke in the final watch of the night and thought, "The final stage of life is pleasant. I have preserved my ancestral land and subsequently added land in addition. By prudent management my treasures have been doubled, and my subjects have been protected like my offspring. My friends have been led to prosperity, and my foot has been placed on the heads of my enemies. Any beggars have been lifted out of the destitution of poverty and been made benefactors. My glories 180
have rendered fragrant the floor of the depth of the ocean. I have worn the kingship like a golden necklace. My long life has been honored. So thus I have completely fulfilled my worldly duty. But if my other-worldly duty has not been fulfilled, then I have fulfilled nothing at all. So with regard to this matter, having deposited with joy the burden of the world with the Prince named Simha of martial age, and having provided him with the essence of instruction, it will be the proper time for me to attend to the duties of the other world and the proper time for the Prince to bear the burden of government. Shame on those who thirst for sensual pleasures!"

Having pondered thus, and having deliberated with the barons, Ari·márdana at their head, and with the chief ministers, Sukshma·buddhi and and the others, the ceremony of anointing Prince Simha to the kingship was effected by the King, and through the valor of the Prince, fear was effected for his enemies.

Bāhyaṃ pradāya sarva|svam antaḥ|sarva|sva|ditsayā
pitā śrī|Siṃha|rājāy' ânuśāstim adadād iti:
«S'|āunnatya|nirmitir meroḥ
s'|ânty'|âmbhodher vitānatā
svādū|kṛtiḥ sudhāyāḥ sā
yac chikṣā su|dhiyas tava.
Tath" âpi kalpa|mātreṇa mātrayā kiñcid ucyate
kṛta|kṛtyā api santo na kalpam atiyanti yat.
Nyāy'|âmbudena vidhy|āpyo bhuvy a|nyāya|dav'|ânalaḥ
yen' ôllasanti paratas tvad|deśe lakṣmi|vallayaḥ.
Anyath" âyaṃ rāja|kula|vātena svaira|cārataḥ
rājyaṃ prajāś ca deśaṃ ca bhasmasāt kurute kṣaṇāt.
Sūkṣma|buddhi|su|buddhy|ādi
niveśyaṃ mantri|maṇḍalam
yena tan|mantra|śaktyā syān
nirdoṣaṃ tava maṇḍalam.
Rājye pure ca dharme ca ye syuḥ kecana kaṇṭakāḥ
tyājyās te dūrato yena syāt teṣāṃ sukha|sevyatā.
Ṣaḍ|darśanī rakṣaṇīyā nirbādhā yad iyaṃ mithaḥ
sva|sva|puṇy'|ôpārjanātaḥ ṣaḍ|aṃśaṃ te prayacchati.
Akṣāṇāṃ c' ântar'|ârīṇām api ṣaṭkaṃ vaśaṃ naya
taj|jayair dvādaś'|ātm" âstu pratāpas te 'ti|bhāsvaraḥ.
Iti rāja|pathe samyag|gacchatas te mahī|pate
bhaviṣyat yatra c' âmutraṃ śiva|śrīr uttar'|ôttarā.»

Expounding it exoterically, through his entire desire to give his entire mind, his father gave His Majesty King Simha instruction, thus:

"Having the measure of the height of Mount Meru, having the extent of the depth of the ocean, having the sweetening power of nectar, this instruction is yours, intelligent one. Even if something is declared of slight account according to the measure of the law, even those who have done their duty will not transgress what is the law. Let the forest-fire of the injustice on the earth be watered by the rain-cloud of justice, so that creepers of good fortune spring in your country afterwards. Otherwise, the kingdom, both subjects and country, will be reduced to ashes in an instant by the wind of the royal household blowing at will. Let your circle of ministers be pervaded by acuteness, intelligence, and so on, so that, through the power of its advice, your country be free from fault. Whatever thorny characters are in the kingdom, either in the city or in religion, you should expel far away from yourself, so that there may be an easy care of those. You should protect the defensive mound of the six philosophical doctrines, so that in return it pays you a sixfold portion from the attainment of its individual merits. Bring control over the six passions, although enemies within, so by victories over it your splendor may become a sun, extremely brilliant. Thus, Your Majesty, as you proceed the right way along the path of kingship, your glory will increase ever and ever in this world and the next."

Netra|pātraiḥ karṇa|puṭair iti śikṣā|sudhām asau
pibann udañjali pitur mud|a|dvaitaṃ bat' âtanot.
Putr'|ôparodhena rājya|paripanthanayā vinā
dīkṣ"|ônmanā apy ath' āsthād rāṅ|gṛhe 'hāni katy api.

Ath' ôpacita|sapt'|âṅgaṃ pravahad|dāna|nirjharam
rāja|siṃhaḥ Siṃha|rājo bat' âvad rājya|kuñjaram.
Praśāsati mahīṃ tatra sva|sevaka iv' âmbudaḥ
garjan śruti|sudhā|sāraṃ samayaṃ n' âty|avartata.
Paras|para|spardhay" êva bibhratyaḥ phala|sampadam
aham|pūrvikayā sarv'|āuṣadhyas tam upatasthire.
A|gaṇya|ratna|santānā vṛddhimantaḥ padaṃ śriyaḥ
samudrās tasya maryādāṃ n' âtijagmur janāḥ kvacit.

Sādhu|bandhū|kṛt'|â|śeṣa|jagato 'muṣya sīmani
dasyavo n' ôbhaye 'py āsan deśan'|ôrvyām iv' ârhataḥ.
Na taptaṃ vātam api hi sahate sma sva|maṇḍale
it' «îh' ântaka|nāsīraṃ dur|bhikṣaṃ jṛmbhatāṃ katham.»
Viṣvaṅ nivārit'|â|śeṣa|māri|prabhṛti|pāpmanaḥ
tasy' ôrvyām ānaśe mārir n' âvakāśaṃ manag api.
Tasmin vijayamāne śrī|doṣa|jñ'|âika|śiro|maṇau
s'|ātaṅkā iva c' ātaṅkā niraikṣyanta na tad|bhuvi.
Nīrujaḥ pūrṇa|bhog'|āyur|bhoginaś c' â|kuto|bhayāḥ
janās tad|bhuvi yugala|dharmi|rūpā iv' âśubhan.
Dharmaṃ sva|vidviṣaṃ tasya nityaṃ pārśv'|âika|vartinam

Drinking the nectar of the teaching with the vessels of his eyes and the channels of his ears, he respectfully raised his folded hands, and displayed nothing but joy to his father. Although his mind was set on religious initiation, through the importunity of his son, albeit without regal prohibition, he remained in the royal palace for several days.

Then, how the lion of kings King Simha drove the elephant of sovereignty, its seven limbs loaded with cascades of flowing bounty! He ruled the world, like its own attendant rain cloud for that place. Thundering the essence of sacred knowledge, he did not proceed beyond the law. All kinds of medicinal plants, bearing the benefits of their fruit, placed themselves before him in mutual competition to be the first. Oceans bearing a continued succession of countless jewels, increasing the basis of prosperity, his subjects nowhere passed beyond the limit of his shore.

The boundaries of this entire universe were brought into connection with virtue. Heathens, though not in both worlds, were like venerable ones in his world of instruction. He would not tolerate any hot wind at all in his country, thinking, "What, let it spread famine, the vanguard of death for the world!" On all sides, Death was absolutely hindered by his prevention of wickedness; in his country Death had not the slightest foothold for destruction. As he ruled victoriously, a unique crest-jewel of the knowledge of the prudence of prosperity, no diseases were to be seen, as if they themselves had diseases. Free from illness, enjoying lives filled with pleasure, free from fear, his subjects were splendid, their forms having the characteristics of the

a|dharmo dhruvam ākarṇya prācaran n' âsya nīvṛti.
Avasthita|śriyaṃ sphayac|chrīr a|marty'|ôpabhoga|dām
marty'|â|marty'|ôpabhoghyā ca vijigye divam asya bhūḥ.

Pratāpen' âiva namati sarvato rāja|maṇḍale
kula|vṛddh" êva pūjy" âsya catur|aṅgā camūr abhūt.
Kiṃ bah'|ûktais tathā tatra rājñi rājy'|ârṇavo 'vṛdhat
yath" âtra jaivātṛkāḥ śrī|śrī|dharāḥ koṭiśo babhuḥ.

Anyad" â|kasmik'|ātaṅkāj Jayadharma|mahī|pateḥ
vidhor vidhun|tuda|grāsād iv' âbhūd aty|apāṭavam.
Tato 'ti|sambhrama|bhar'|âty|ākulībhūta|cetasaḥ
sahasā Siṃha|bhūp'|ādyāḥ pitur antikam asadan.
Sadyaḥ Siṃha|nṛp'|āhūtāḥ pitur ārogya|hetave
vaidyā naimittikāḥ «sarve dharmaṃ jīvātum» ūcire.
A|śrānta|bāṣpa|vṛṣṭy" âtha paṅkilīkṛta|bhūtalaḥ
Siṃha|bhūpo 'vadad «deva|tīrthe pādo 'vadhāryatām.»

Tataḥ śrī|Jayadharm" ōce dharma|tattva|viśāradaḥ
viśām|pate śṛṇu dharma|rahasyaṃ sad|gur'|ûditam.
«Rāga|dveṣa|vinirmukto brahma|cārī jit'|êndriyaḥ
sarva|sattva|hit'|ôdyuktas tīrtham ātm" âiva dehinaḥ.
Malam aṅg'|āśritaṃ toyaiḥ śodhayanti ku|buddhayaḥ
tirthe jīv'|āśritaṃ pāpaṃ dhyān'|âmbhobhir nivartate.
Tad atr' âiva sthito vatse dhyāna|dhārābhir ātmanaḥ

Twins.* Unrighteousness, having clearly heard that Righteousness, his enemy, was ever solely at his side, moved on, did not deviate in his country. And his country, its prosperity continually increasing, able to be enjoyed by both gods and mortals, surpassed heaven, whose fixed prosperity gives enjoyment to gods only.

As the circle of surrounding rulers everywhere submitted through his majesty alone, his army of four divisions became an object of respect, like elder family. What need of many words? As the ocean of sovereignty increased in that king, so in him the moons, blessed bringers of good, increased ten million fold.

One day, King Jaya·dharman became very ill from a sudden disease, like an eclipse of the moon caused by Rahu, the moon-troubler. Then, their minds flurried in a mass of confusion, King Simha and the others hurriedly came and sat before his father. Skilled doctors, immediately summoned by King Simha to cure his father, all said "religion is life-giving." Then, his earth muddied by the rain of unflagging tears, Lord of the Earth Simha said, "Let the foot be instructed for the ford."

Then, the venerable Jaya·dharman, conversant with the essence of religion, told him the mystery of religion taught by a true teacher: "Free from love and hate, the ascetic, actively striving for what is beneficial for all beings, he himself is a ford for an embodied one. Foolish people cleanse the dirt attached to the body with water; one removes the sin attached to the soul in the ford with the waters of meditation. So, standing in that very place, my child, I shall clarify

kalmaṣaṃ kṣapayiṣyāmi katakair jala|paṅkavat.»

Padmāvatīṃ padma|mukhīṃ saha|yān'|âika|mānasām
Jayadharmo 'vadat «sādhvi niśāmaya paraṃ rahaḥ.
Sattvā vibhinna|karmāṇo vibhinna|gati|gāminaḥ
a|jñānināṃ tataḥ saumye saha|yāna|kathā vṛthā.
Jñāna|dān'|â|bhaya|dāna|tapo|dhyāna|niṣaṇṇayā
a|khinnayā tataḥ stheyaṃ yāvad|āyur mahā|sati.
Vatsa tvay" âpy asmad|artham atra Rājagṛhe pure
jñāna|dān'|âbhaya|dāne pravartye prati|vāsaram.»

Iti Padmāvatīṃ putraṃ c' ânuśiṣya sa śasya|dhīḥ
pur'|ântar|varti|tīrthānāṃ mahā|pūjāṃ vidhāya ca,
Padmāvatīṃ ca putraṃ ca sāmantān sacivān janān
parivāraṃ ca paritaḥ kṣmayitvā kṣamā|nidhiḥ,
Sadyaḥ padm'|āsan'|āsīnaḥ param'|êṣṭhy'|âika|mānasaḥ
śubha|dhyānāc chubha|gatiṃ prayayau nṛpa|śekharaḥ.

Tataḥ śok'|ânal'|ôttaptam tad|dhūmaiḥ pūrṇadṛk kila
hāh"|ākāra|mukhaṃ sāśraṃ jajñe Rājagṛhaṃ puram.
Atha sambodhya tat sarvaṃ sadyaḥ sarva|vaṃsahā|patiḥ
vidadhe pitṛ|kāryāṇi bāṣp'|ânupāyit'|ēkṣaṇaḥ.
Tato 'mātya|girā śoka|mahā|śalya|viśalyayā
viśokaḥ Siṃha|nṛpatī Rāmavad rājyam anvaśāt.

the stain of my soul with the streams of meditation, like muddy water by the seeds of the clearing nut plant."

To lotus-faced Padmávati, whose mind was intent only on accompanying him, he said, "Excellent woman, understand the ultimate mystery. Creatures have diverse consequences of their actions and go to diverse destinations of birth. Thus, gentle lady, the talk of accompanying on the part of those who do not understand is vain. Hence, may I remain with unwearied fasting, meditation, bodily austerity, the granting of freedom of fear, and the granting of knowledge for the rest of my life, highly virtuous lady. So, my child, for the sake of this, in this city of Raja·griha, the granting of freedom from fear and the granting of knowledge should be effected by you daily."

That ocean of praiseworthy qualities, having thus instructed Padmávati and his son, and having effected a great act of reverence for all objects of veneration situated within the city, and having sought pardon from all, Padmávati, his son, his barons, counselors, subjects, and attendants, an ocean of forbearance, suddenly, while sitting in the lotus position, his mind fixed on the supreme thing to be wished for,through his meditation on what was auspicious, that diadem of kings passed on to an auspicious rebirth.

Thereupon, the city of Raja·griha, blazing with the fire of sorrow, even looking as if it were filled with its smoke, experienced weeping, its countenance bearing an expression indicating exclamations of grief. Then, the King, having given all instruction, immediately performed the funeral rites for his father, his eyes having been made to drink his tears. After that, King Simha, freed from sorrow by the words

Samṛddha|viṣaya|grāma|pura|saundarya|śālinīm
puṣpit'|â|neka|vipina|citra|paṭṭa|paṭā|vṛtām,
Vikac'|âmbho|ruha|vana|vikasvara|vilocanām
nānā|rūpa|patra|vallī|vitāna|śikhari|stanīm,
Pati|prema|bhar'|â|dvaita|paripūta|mano|guhām
paras|para|hit'|ādhānāt sāpatnya|parihāriṇīm,
Līlāvatīṃ ca pṛthvīṃ ca mithaḥ sārūpya|dhāriṇīm
yath"|âvasaram ev' âsau bubhuje Siṃha|bhū|patiḥ.
Atha pṛthvī ratna|garbh" âsūta ratnāni sarvataḥ
Līlāvaty api puṃ|ratna|garbhā samudapadyata.

Tataḥ samudbhūta|pūta|dohadā pūrṇa|dohadā
suṣuve sā paurṇa|māsī niśā|karam iv' âṅgajam.
Tasya mātrā sphurat|padma|kesara|svapna|darśanāt
Padmakesara ity ākhyāṃ śubhe 'hni vidadhe pitā.
Sa rāja|mandire kalpa|drumavan meru|kandare
pravardhamānaḥ krameṇa jagrāha sakalāḥ kalāḥ.
Tataḥ kalāvantam amuṃ pitā yuktam ayojayat
yauvarājya|śriyā Padmaśriyā ca nṛpa|kanyayā.

Siṃha|kṣoṇi|pateḥ paredyavi divi
śyām'|ântya|yāme pure
prātar|maṅgala|pāṭhy anehasi dṛśāṃ
dṛśyetaraḥ kaścana

of a minister, healers of the pain of the great thorn of sorrow, wielded the sovereignty like Rama. As was seasonable, he, King Simha, enjoyed both Lilávati, an abode of beauty which was a citadel of the entire aggregate of the objects the senses; wearing a garment bearing pictures of clumps of flowers with May blooms; her eyes like the opened buds of radiant water lotuses; her breasts like mountains spread with creepers bearing various kinds of leaves; concealing a mind that was purified by nothing other than affection for her husband; avoiding the situation of having co-wives through being in possession of what was suitable for both of them, and the Earth, each possessing a mutual similarity of form. Then, the Earth, pregnant with jewels, everywhere brought forth jewels, but Lilávati became pregnant with a jewel of a son.

Thereupon, having conceived a pregnancy longing for white *kusha* grass, she fulfilled her desire, and, her time complete, gave birth to a son who was like the moon. Because his mother had seen in a dream the stamen of a glistening lotus, his father, on an auspicious day, gave him the name Padma·késara, Lotus-stamen. He, increasing in the royal palace like a wishing-tree in a glen of Mount Meru, in course of time grasped all the arts. Thereupon, his father, fittingly united him with the rank of crown-prince and with Padma·shri, a princess.

On the following morning, a day unrivalled for the recitation of the morning blessing, in the final watch of the night, in the hearing of King Simha, a certain bard, extremely truthful, invisible to the rivalry of the eye, who was a boundary of the sky wholly pervaded by the volume of thunder

bhadr'|âmbho|dhara|sodara|dhvani|
bhara|vyāpt'|âkhil'|āś"|âmbaro
'paṭhīt pāṭhaka|sattamaḥ śruti|puṭī|
peyūṣa|yūṣaṃ vacaḥ:
«Dev' ākarṇaya karṇa|tarṇaka|mano|
dhenu|stan'|āśleṣato
rājya|śrīr iti kāma|kāma|surabhī
drāghiṣṭham āyur|balam
ārogyaṃ ca nirantaraṃ pratipadaṃ
nirvyāpadaḥ sampadaḥ
sarvaṃ prāg|bhava|gūḍha|rūḍha|su|kṛta|
sva|śākhinas tāṇḍavam.
Ye tv etena vinā|kṛtāḥ kṛta|mahā|
pāpm'|ôdayā|nārakās
tiryañco ya ime ca ye ca manujā
ye c' âpare nirjarāḥ
te sarve 'pi hi duḥkha|dāva|dahana|
jvāl'|āvalī|vihvalās
tac chrī|Siṃha|nṛ|siṃha dharma|suhṛdā
sauhārdam ujjṛmbhaya.
Yen' âiṣa rājya|sukhato 'py amuto
variṣṭhām ānanda|cil|laharibhiḥ paritaḥ parītām
niḥ|śreyas'|āhvaya|mahā|pura|rājya|lakṣmīṃ
pāṇau niveśayati te vasudhā|sudhāṃśo.»

born from the cloud of good fortune, recited a saying, a broth of nectar for the channel of the ear:

"Listen, Your Majesty, through the calf of the ear's embracing of the milch cow of intelligence come prosperity to the kingdom, a wishing cow of objects of desire, an extremely long life-force, and continuous good health, success without reversal on every occasion, the entire dance of the heavenly wishing-tree of the good deeds grown privately in previous lives. But those who are deprived of this, those who 240
are hell-beings, as a result of their having committed many sins, and those who are animal and plants, and those who are human beings, and those who are inferior gods—they are all each, believe me, tormented by the series of burning flames of the forest fire of affliction. Therefore, Your Majesty Simha, lion of men, spread devotion by means of devotion to religion. So that, through the prosperity of the kingdom, in the other world it will make settle in your hand, you moon for the earth, that excellent and everywhere filled with billows of thoughts of joy, that fortune of the kingdom whose mighty citadel is the summons to final bliss."

Ity ūrjitaṃ paṭhitavān pratināda|bhaṅgyā
dig|devatābhir abhito 'py anumodyamānaḥ
kaś|cid vipaścid adhibhūs|tridaśās tiro|'bhūd
rāṇ|mānase 'dbhuta|suraḥ punar āvir|āsīt.
Atha pāṭha|patha|praṣṭhaiḥ prātar|maṅgala|pāṭhakaiḥ
bhū|praṣṭharasya puraḥ peṭhe prātar|maṅgalam ujjvalam.
Tatas te bhū|bhujā pṛṣṭāḥ «ken' âdya paṭhitaṃ puraḥ
dhvānen' â|śruta|pūrveṇ' ânudhvānita|digambaram?»
Te 'py ūcuḥ «śrutam asmābhir
tad divya|dhvani|ḍambaram
niṣpuṇyakair iva nidhis
tad|vaktā n' âikṣi kaś cana.»
Tato dadhyau nṛpo «manye kenacid dharma|bandhunā
divyena mat|prabodhāya peṭhe dharmyam idaṃ vacaḥ.
Parīkṣya tad dharma|tattvaṃ saha dharma|viśāradaiḥ
may" ôpādeyam evaṃ syād vaca etat phale|grahi.»
Sampradhāry' êti dhātr"|īśaḥ prātar|āsthāna|maṇḍape
dharma|sva|rūpaṃ papraccha sarvān āhūya tīrthakān.
Tataḥ kaścid dhṛṣṭa|matiḥ spaṣṭam ācaṣṭa bhū|bhuje
«gur'|ûpadeśato dharma|sva|rūpaṃ te nirūpyate.
Deva vastu|sva|bhāvo 'yaṃ dharmaḥ sa ca śubh'|â|śubhaḥ
jīv'|â|bhāvan na ko 'py anyo dharmo 'nya|bhava|gāmukaḥ.
Jīvo rūp'|âdy|a|bhāvān n' â-
dhyakṣaḥ kasy' âpi bhūpate
n' âpy ‹ahaṃ› pratyaya|grāhyo

Having recited this very forcibly, in a manner that caused reverberations, applauded on all sides by the deities of the sky, that certain inspired sage, a divine master, disappeared, but a wonderful god became suddenly manifest to the King's mind. Then a splendid morning blessing was recited before the King by the reciters of morning blessings, travelers on the path of recitation.

Thereupon, the King asked them, "Who was reciting earlier today, filling the vault of the sky with previously unheard reverberations?" And they replied, "We heard that loud rumbling of a divine sound, but no reciter of it was seen by us at all, like a treasure unseen by those who are devoid of merit."

Then the King thought, "I believe that this religious discourse was recited by some divine kinsman of religion in order to awaken me. So having examined the principles of his religion with those who are conversant with religion, I will accept it. May this discourse thus be fruitful!" Having thus determined, the King, in the hall of the morning assembly, summoned representatives of all the sects and asked them the particular beliefs of their religions.

Thereupon, one of them, confident in his opinion, openly declared to the King, "I will expound the beliefs of my religion in accordance with the instruction of my teacher. Your Majesty, this religion holds that one's state of being is material, and it is good or bad. Because of the non-existence of the soul, there is no other religion whatsoever leading to another birth. The soul, because of the non-existence of its form and so on, cannot be seen by anyone, Your Majesty. Not even 'I' can be grasped by the intellect; it is an amalgam

vikalpo 'rthaṃ vinā hy ayam.

N' ânumeyo 'numānaṃ hi pratyakṣā|viṣaye katham
tadd hi vyāpti|balāt sā ca nityāt pakṣe kathaṃ bhavet.
Mānaṃ na v" ânumān'|ādi yataḥ pratyakṣam eva tat
tad agrāhyaś ca jīvo na tan na karma śubh'|â|śubham.
Yac c' ôcyate tad|a|bhāve kathaṃ viśva|vicitratā
nir|jīveṣu kulālasya bhāṇḍeṣu nanu sā katham.
Tan n' âsty ātmā na karm' âsti para|loko na vidyate
dharmo vastu|sva|bhāvas tat tan|nimittā vicitratā.»

Nāstik'|ôktam iti śrutvā dūnaḥ sm' āha nṛpaḥ parān
«bhoḥ satyam ity a|satyaṃ vā mṛṣā cet tan nirasyata.»

Ath' ācakhyau pravāk ko 'pi «svāmin śṛṇv avadhānataḥ
nirhetukaṃ na kāryaṃ syāt sarvatr' âti|prasaṅgataḥ.
Kāryaṃ ca dehas tad|dhetoḥ pitṛ|mātraṃ na v" âsya saḥ
pitṛ|putrā n' âika|rūpās tad|vaicitryaṃ tu karmataḥ.
Kulāla|bhāṇḍa|vaicitryaṃ tad|bhogi|prāṇi|karmataḥ
jāti|smṛtir na nairātmye devāḥ sapratyayā na ca.
Dān'|ādyā niṣphalāḥ sarve sarv'|êndriya|jayo pṛthā
pṛthā vṛttaṃ ca pūrveṣāṃ bhukti|mukti|pada|pradam.

completely lacking purpose. Since it cannot be measured, how can there be an examination, then, among the range of the senses? So how then could it come into being through the force of pervasion and by way of necessity? Without mass or means of examination by which it is perceptible, consequently, since it cannot be apprehended, there is also no soul. Therefore there is no good and bad karma. How can there be diversity of soul in the non-existence that has been discussed? Doesn't multiplicity lie rather in the soulless vessels of the potter? So there is no self, there is no karma, and no other world is experienced. One's own existence is the true reality, and because of it there is diversity."

Having heard what the materialist said, the King became distressed and said to the others, "Sirs, say if this is true, or if it is untrue, falsely spoken, refute it."

Thereupon, one who was very eloquent declared, "My Lord, listen attentively! No effected object is without a cause because of pressing attachment in every case. And the body is an effected object, but neither its parents or itself are the cause of it. Fathers and sons do not have the same form, but a diversity of it according to karma. The diversity of the potter's vessels arises through the actions of the being who is to use them. Would there be a remembrance of past births in a state of non-self? And are not the gods proof? Are all acts of charity and suchlike fruitless? Is victory over all the senses vain? And is the way of life of our predecessors vain, which grants a path to liberation from possessions?

Kiñ ca:

Jñān'|ādyaḥ kvacit saṃsthā guṇatvād rūpavat prabho
na ca deh'|ādi|saṃsthās te tad bhede prati|sandhitaḥ.
Kṣity|ādau nāstitā teṣāṃ tatas te pāriśeṣyataḥ
ātmā|śritās tataḥ siddho jīvaḥ karma ca n'|âikadhā.

Tataś ca:

Yukti|pramāṇ'|âdi|viruddham etat
sarvaṃ|kaṣasy' âsya khalasya vākyam
śrotuṃ na yogyaṃ nara|nātha kin tu
dūrāt sa|karṇair apa|karṇanīyam.»

Jalpāke 'pi hi cārvāke tūṣṇīkām upajagmuṣi
uttara|vādi|vādena pra|manā nṛpatir jagau.
«Medhā|nidhāna kas tvaṃ bhoḥ?» prāñjaliḥ sa vyajijñapat
«rāj'|êndra Jinadatto 'smi śrāvako jina|bhakti|bhāk.»

Karma|sattve 'pi nairātmye sthāpite saugatair atha
sāṅkhyaiḥ prakṛti|kartṛtve puṃs|kauṭasthye ca kīrttite,
Naiyāyikaiḥ sarva|ṛttve sthāpite ca pināk inaḥ
bhaṭṭe ca veda|nityatva|sarva|jñā|bhāva|vādini,
Rājñā prasannatā|sāra|sṛṣṭyā dṛṣṭy" âtha noditaḥ
Jinadatto guru|datta|sphurat|prātibha|vaibhavaḥ,
Sarva|pravādiveṣu vahan sarva|dhurīṇatām
kakṣīkṛty' ôttaraṃ pakṣaṃ kṣaṇāt sarvān aśaukṣayat.

Moreover:

Wherever knowledge and so on exist together corporeally, Your Majesty, it is through merit. Nor do they depend on a prior body. They are distributed to it according to rebirth. They have no existence in decay and suchlike, so as a consequence of this they depend upon the self; hence the liberated soul and manifold karma.

And therefore:

This argument in the contest of the all-grinding threshing floor is consistent with the judgment of reason. However, Your Majesty, it is not fitting to hear at a distance what is injurious to be heard by those with ears."

The materialist, despite being a great chatterer, having been reduced to silence, the King, very pleased with the doctrine of the latter speaker, said: "You treasure of wisdom, 265
who are you, sir?" With his hands folded in respect, he replied, "Your Majesty, I am Jina·datta, a Jain layman intent on devotion to the Jina."

And upon the Buddhists having asserted that the substance of karma is without Self, and the followers of the Sankhya system having maintained the creativity of matter and the unchangeability of soul, and upon the followers of the Nyaya system having asserted the all-creation of Shiva, bearer of the trident, and a Brahmin having said that reality was the eternal omniscience of the Vedas, then, impelled by the King with a glance whose natural substance consisted of clarity, Jina·datta, whose power of brilliant intelligence had been given by his teacher, bringing the ability to bear any burden among the arguments of all the disputants, accepted the task of refutation, and in a moment purified them all.

Atha Siṃha|mahā|rājo nirvyāja|guṇa|rāgavān
Jinadattaṃ kula|gurum iva svayam avarṇayat.
«Aho te pratibh'|ôtkāryā bata te vāgmat'|âdbhutā
viruddha|vādino 'py etān vādino yad abūbudhaḥ.»

Jinadatto bhū|dhavaṃ taṃ punar|vāc" êty amodayat
«gṛha|medhī manda|medhā n' âsmi vāda|viśāradaḥ.
Paraṃ yat pāda|mahasā prakāśyo 'pi prakāśakaḥ
ādarśavad abhūvaṃ te jayanti guru|bhāskarāḥ.»

Mahī|siṃhaḥ Siṃha|rājo 'grahīd vācaṃ sudhā|mucam
«yauṣmākīṇāḥ kiṃ sva|rūpā guruvas te mahāmate?»

Guru|sva|rūpa|smaraṇa|sphurad|romāñca|kañcukaḥ
harṣ'|âśru|gadgado 'vādīj Jinadattaḥ «śṛṇu prabho.
Mahā|vrata|dhara|dhīrā bhaikṣya|mātr'|ôpajīvinaḥ
sāmāyika|sthā dharm'|ôpadeśakā guravo mama.
Ahiṃsā|sūnṛt'|âsteya|brahmacary'|âparigrahān
mahā|vratān pañca nityaṃ prāṇavat pālayanti ye.
Dus|tare 'pi hi kāntāre raurave 'nya|vipatsu ca
rājaṃs te sv'|âṅga|bhaṅge 'pi vrata|bhaṅgaṃ na kurvate.
Akṛt'|ākāritaṃ bhaikṣam a|rasaṃ virasaṃ tathā
kukṣi|mānena gṛhṇanti na saṃgṛhṇanti kiñcana.

Then great King Simha, delighting in the good qualities 270
of his honesty, honored Jina·datta as if he were his family teacher: "Your excellent intelligence! Oh, your wonderful eloquence, in that you awakened these disputants, although adherents of contrary doctrines!"

Jina·datta delighted the king with his reply, "A householder of dull intelligence I am not experienced in disputation. In the way that the sun is made manifest by the power of its rays, I became like a mirror for you. The sun who is my teacher is the victor."

Lion of the earth King Simha assumed a voice oozing nectar, "Describe the character of your teacher, you great-minded one."

His shirt pierced by the upright thrilling of his bodily 275
hair at his recollection of his teacher's character, sobbing with tears of joy, Jina·datta said, "Listen, Your Majesty. My teacher is a constant bearer of the great vows, one who subsists only on what he has begged, one who stands in meditation, an instructor of religion, who constantly preserves with all his strength the five great vows of non-harming, pleasant and truthful speech, chastity, and non-possession. Even in a wilderness, fearful and difficult to traverse, and in other misfortunes, Your Majesty, even when his body is injured, he does not break his vows. Thus he accepts unprepared begged food, tasteless, without savor, with disregard for his stomach. He has no partiality for anything at all.

Īśvare 'nīśvare bhakte dviṣṭhe sv'|ânya|jane 'pi ca
sukhe du|khe ca te sāmy'|âmṛta|kāmyā mah"|āśayāḥ.
Nir|īhā nir|mamamatvāś c' â|pratibaddhāḥ samīravat
viharantaḥ śuddha|dharm'|ôpadeśāṃ dadate ca te.
Yatra n' ôpadravo bhāvī bhāvinyo 'bhyudaya|śriyaḥ
tatr' âiva deśe taiḥ pūjyai rājan pādo 'vadhāryate,

Yata uktam:

Padminyo rāja|haṃsāś ca nirgranthāś ca tapo|dhanāḥ
yaṃ deśam anugacchanti tatr' āgacchanti sampadaḥ.
Te ca Śvetāmbar'|ācāryāḥ paricaryāḥ surair api
rājan śrī|Samarasena|sūrayo guravo mama.»

Ity ukte Jinadattena Siṃha|bhūpaḥ punar jagau
«sakhe mama drutaṃ bhāvi kathaṃ tvad|guru|darśanam?»

«Dev' ôdyāna|pālakebhyo diśyatāṃ māṃ ya āditaḥ
gurv|āgamād vardhayit" âsmai dāsye pāritoṣikam.»

Etac chrāddh'|ôktam āśrutya
punas taṃ sm' āha bhū|patiḥ
«atr' āgamyaṃ pratiprātar
mitra mad|bodha|sampade.»

Tato 'nv|ahaṃ tayor dharma|kṣoda|modaṃ vitanvatoḥ
anyad" ôdyāna|paḥ proce «deva vardhāpyase 'dhunā.
Paṅka|saṃṭaṅka|nirmukto 'svalac|caraṇa|cañcuraḥ
śuddha|samyaktva|śītāṃśur bhāsvara|jñāna|bhāskaraḥ,
Vimāl'|âmbara|rociṣṇur ghana|vaimalya|kārakaḥ

In his own community or in another, whether it is powerful or weak, respectful or hostile, and whether in prosperity or in misfortune, he, magnanimous, remains devoted to the nectar of equanimity. And indifferent, devoid of egotism, without attachment, wandering like the breeze, he teaches the true religion. In the place where there exists no misfortune and increasing prosperity, in that very country, Your Majesty, this verse has been made understandable by his worship,

Since it is said:

Prosperity comes to that country which good women, good kings, and ascetics visit. And he, spiritual leader of the White-clad ascetics, honored even by the gods, Your Majesty, the venerable doctor Sámara·sena, is my teacher."

When Jina·datta had spoken thus, the King replied, "My friend, how soon will your teacher make a public appearance?"

"Your Majesty, let an announcement be made to the keepers of the gardens that a reward will be given to those of them who first congratulate you on the arrival of the teacher."

Having heard this reply of the Jain believer, the King spoke once more, "This matter will be attended to in the morning. Come here in order to complete my awakening, my friend."

Thereafter every day the two displayed joy in the discussion of religion, until one day the park keeper said, "Your Majesty, you are now to be congratulated. Free from connection with sin, a fragrant camphor plant of unfaltering moral conduct, a moon of perfected purity, a sun of brilliant knowledge, having the brilliance of a clear sky, effecting the

bhuvanaṃ pāvayan viṣvag|ucchalat|kumud'|ākaraḥ,
Prati|grāmaṃ prati|puraṃ śreyaḥ phalam upānayan
sad|vrajān madayann uccaiḥ sphurat|samaya|niścayaḥ,
Sat|tāraka'|ṛṣi|paṭalo rāja|haṃsa|niṣevitaḥ
jina|prabhodha|madhuraḥ śarat|kāla iv' âṅgavān,
Puṣpa|karaṇḍak'|ôdyāne samāne nandana|śriyaḥ
śrī|Samarasena|sūrir yato 'dya samavāsarat.»

Svarṇa|lakṣam adāt tasmai sa tat|tuṣṭo nṛpas tataḥ
rājñe kāñcana|koṭīṃ vā mudām udyāna|po dadau.
Tataḥ paṭaha|nādena harṣa|nādena c' ātmanaḥ
puraṃ sa|bāla|vṛddhaṃ rāṭ sūrīn nantum atatvarat.
Līlāvaty|ādi|sarv'|ântaḥ|pureṇa parivāriṇā
Arimardana|mukhyaiś ca sāmantaiḥ sa|paricchadaiḥ,
Sukṣmabuddhi|Subuddhy|ādi|mantribhiḥ sa|parigrahaiḥ
paurair jānapadaiḥ sva|sva|kuṭumba|parimaṇḍitaiḥ,
Sukh'|āsana|syandan'|êbha|śibik"|âśv'|ādi|saṃsthitaiḥ
divy'|ākalpa|dharair divyair iva srāk parivāritaḥ,
Śrī|Siṃha|kṣmā|patiḥ Padmakeśareṇa sva|sununā
Jinadattena sakhyā ca sah' ārūḍho jaya|dvipam,
Kumudvatīm iva śvetair nīlair nīl'|âbjinīm iva
divaṃ kurvann ātapatrair gurūn nantuṃ nṛpo 'calat.
Kṣaṇāt prāpa tad udyānaṃ Jinadatta|gir" âmucat

purity of a cloud, purifying the world, with the appearance of white lotuses springing up in all directions, bringing the fruit of prosperity from village to village and from town to town, creating intense delight in the multitude of beings, intent on explaining doctrine, having a retinue of sages for the liberation of beings, honored by excellent kings, having the syrup of the awakening of a Jina, like the coming of the rainy season, in his physical appearance, from now on, in the Flower-basket Garden, equal to the splendors of Indra's paradise, the reverend doctor Sámara·sena is holding a preaching assembly."

And then, delighted by this, the King gave him a hundred thousand pieces of gold; but worth ten million golden pieces was the joy which the garden keeper had given to the King.

Thereupon, with the beating of drums and his own shouts of joy the King roused the city, adults and their children, to go hurry and pay respect to the Doctor. Instantly surrounded by the ladies of the royal women's quarters, Lilávati and the others together with their retinue, the barons, Ari·márdana at their head, with their attendants, by the ministers, Sukshma·buddhi, Subúddhi and the others, by the townsmen and countrymen glorified by their households, by people in sedan chairs, in chariots, on elephants, in palanquins, on horses, and so on, as if surrounded by divine beings bearing divine ornaments, His Majesty King Simha mounted the royal elephant together with his son Padma·késhara and his friend Jina·datta, and, making the sky like a white water lotus with their white parasols and like a blue water lotus with their blue parasols, the King proceeded to pay his respects to the teacher. He reached

pañc' âpi rāja|cihnāni guru|kiṅ|kara|māny asau.

Gurūn dṛṣṭvā nṛpo 'dhyāyad vismaya|smera|locanaḥ
«eṣa eva smara|jayī śrī|patiś catur'|ānanaḥ!»
Jinadatt'|okta|vidhinā bhakti|bhaṅgi|taraṅgitaḥ
kṣmā|po 'tha sa|parīvāro guru|rājam avandata.

Dharma|lābh'|āśiṣā sarva|śreyaḥ|sampat|puṣā guruḥ
ānandayan mahī|rājaṃ garjy" âbda iva kekinam.
Yathā|sthānam ath' āsīnaḥ śrī|Siṃhaḥ sa|paricchadaḥ
muhur|muhur guruṃ vīkṣy' ôcchalad|vismaya|vihvalaḥ,
Dharm'|ôpadeśa|dānāy' ôdyata|yoga|trayaṃ gurum
prāñjalir vinay'|ân|abhro mukti|kramaṃ vyajajñipat.
«Lok'|ôttaraṃ vayo rūpaṃ tad|gamyāḥ sampado 'dbhutāḥ
ghora|vrat'|ôrīkṛtis tat prabhūṇāṃ kena hetunā.
Sva|sva|rūp'|âmṛtaṃ varṣa yadi yogyo 'smi su|prabho
prārthanā|bhaṅg'|â|vimukhāḥ santaḥ pūjyā viśeṣataḥ.»

Tata īṣat|smita|smera|mukha|padmaḥ prabhur jagau
«sv'|ācāra|bhaṇan'|ācāro rājan n' âiv' ôcitaḥ satām.
Tath" âpi kṣmā|śakra krama|nṛpa|path'|âti|krama|vidhiṃ
bhavad|dākṣiṇyena praguṇa|guṇa|lābhāya tanumaḥ»
pradāna|sv'|ācār'|âti|gamam api kalpa|kṣiti|ruhaḥ

that garden in an instant. On the advice of Jina·datta he laid aside the five emblems of sovereignty thinking himself to be the servant of the teacher.

The King saw the teacher and approached him, his eyes wide open in astonishment: "He is a very conqueror of Love, a lord of prosperity; his countenance is lovely!" Then the King, like an ocean consisting of waves of devotion, together with his entourage, according to the directions given by Jina·datta, venerated the king of teachers.

The teacher delighted the great King with his prayer for the apprehension of religion, which nurtured the attainment of bliss for all, like a cloud delighting a peacock with its thunder. King Simha, seated together with his attendants in appropriate places, gazing at the teacher again and again, agitated by his arising astonishment, his hands folded in supplication, unclouded in the propriety of his conduct, addressed the teacher, whose threefold activity of mind, body and speech was devoted to giving instruction in religion, and who was a path to final liberation. "The loveliness of the prime of life is out of this world, and desirable are its wonderful benefits, so for what reason has your worship taken on this awful vow? Pour forth the nectar of your character, good sir; sages who are averse to the refusal of requests are especially to be venerated."

Thereupon, the master, the lotus of his face blooming with a gentle smile, replied, "Your Majesty, the practice of talking about one's conduct is by no means fitting for the wise. Nevertheless, Lord of the Earth, I will explain the way of life which surpasses the path of kings in its power, so that excellent merit will be obtained by means of Your Majesty's

sudhā|sek'|ādāne jagad|upakṛte kiṃ na kurute.

Tataḥ sva|vāñchā|paripūrti|nṛtyan|
manā manāk Siṃha|mahī|mah"|êndraḥ
mah"|êndravac chrī|jina|deśanāyāṃ
tad|vāci sūtkaḥ sa|paricchado 'bhūt.

Iti śrī|Vardhamāna|sūri|śiṣy'|âvataṃsa|vasati|mārga|prakāśaka|prabhu|śrī|Jineśvara|sūri| viracita|prākṛta|śrī|nirvāṇa|Līlāvatī|mahā|kath"|êti|vṛtt"|ôddhāre Līlāvatī|sāre jin'|âṅke śrī|Siṃha|mahā|rāja|janma|rājy'|âbhiṣeka|dharma|parīkṣā|śrī|Samarasena|sūri| samāgaman| vyāvarṇano nāma prathama prastāvan'|ôtsāhaḥ.

pious generosity." What doesn't a wishing tree perform, even surpassing good conduct in its generosity, seeing that the universe is benefitted by the reception of its sprinkling of nectar!

Then, his heart dancing at the fulfillment of his desire, Simha, the great Indra of the earth, together with his entourage, immediately became extremely eager for his instruction, like the great god Indra for the teaching of a holy Jina.

Here ends the first, prefatory, canto entitled "The Narration of the Birth of His Majesty King Simha, his Coronation, his Enquiry into Religion, and his Meeting with the Venerable Doctor Sámara·sena" of the Jain epic, *The Epitome of Queen Lilávati*, an epitome of the events of the Prakrit *The Epic Story of the Auspicious Final Emancipation of Lilávati*, composed by the venerable doctor Jinéshvara, the illuminator of the path of the lodging-dwellers, the garland of the pupils of the venerable doctor Vardhamána.

2
THE NARRATION OF THE PARTICULARS OF THE CONDUCT OF THE OFFSPRING OF ANGER AND VIOLENCE, AND THE YOUTH OF KING RAMA·DEVA

Atha śrī|Samarasena|sūriḥ Siṃha|mahī|pateḥ
sva|vairāgya|nidher mūlād bījakaṃ samadīdṛśat:

«Jambūdvīpe Bhārate 'sti Śrīvatso nāma maṇḍalam
Ākhaṇḍalaṃ yat kurute sva|deśa|vinirmitsukam.
Tatra pūr asti Kauśāmbī Kauśāmbī yad vinirgatiḥ
ata eva kad" âpy eṣā bhaṅktuṃ śeke na kaiś cana.
Tāṃ c' âri|nārī|vaidhavya|dīkṣā|dān'|âika|sad|guruḥ
vijayavac chrī|Vijayasenaḥ śāsti mahī|patiḥ.
Bandy|aśru|siktas tat|pātra|vallarībhir alaṅkṛtaḥ
tat|smitaiḥ puṣpito yasya pratāpa|pāda|po 'śubhat.
Dayā|dākṣiṇya|naipuṇya|vaicakṣaṇya|guṇ'|ākaraṃ
ratn'|ākaro jaḍa|mayo yaṃ vīkṣy' âtrapata dhruvam.
Sā Śacī khalu sadhrīcī bhāvaṃ yasyāḥ samaihata
sā tasya rājño 't'|†ndrasya priy" âbhūt Kamalāvatī.
Tayā saha mahā|devyā puṇya|kalpa|dru|sat|phalam
rājño Vijayasenasya bhuñjānasya yadṛcchayā.

Sarva|rājya|dhurā|sarva|dhurīṇo 'kṣīṇa|vaibhavaḥ
caturdhā|dhiṣaṇā|dhīro mantry udaij Jayaśāsanaḥ.
Yan|mantra|śaktyā rājyasya rājñaḥ svasya janasya ca
edhāṃbabhūv' ânu|dinaṃ vibhūtir adhik'|âdhikam,
Sa sarva|śāstr'|ôpaniṣan|niṣaṇṇ'|âkhinna|mānasaḥ
saurabha|kṣipta|karpūraḥ Sūraḥ sauvastiko 'bhavat.
Lakṣmy|alaṅkṛta|sauvarṇa|paṭṭ'|ôdbhāsy|alika|sthalaḥ
sarva|paura|jana|śreṇi|yoga|kṣema|pitāmahaḥ,

Then the venerable doctor Sámara·sena revealed to King Simha the seed of the treasure of his indifference to the world right from the beginning:

"In the Bhárata continent of Rose-apple Tree Island is a region named Shri·vatsa which makes Indra eager to make it his own paradise. In it is a city Kaushámbi. Because Kaushámbi is completely without approach, no one has ever been able to capture it. And His Majesty King Víjaya·sena, the one true teacher for giving the wives of his enemies initiation into widowhood, ruled it victoriously. Watered by the tears of his captives, ornamented by the creepers of his counselors, brought into blossom by his smiles, the tree of his majesty was radiant. When the inert jewel-mine saw this mine of virtues such as kindness, politeness, skillfulness, and shrewdness, it must certainly have been abashed. She whose affection Shachi, the wife of Indra, truly her constant companion, desired to gain, she, Kamalávati, was the dear wife of that king who surpassed Indra. Together with this great Queen, King Víjaya·sena enjoyed at his pleasure the true fruit of the wishing-tree of merit.

The chief bearer of all the burdens of the entire government, his power unwaning, versed in the fourfold knowledge, his eminent minister was Jaya·shásana. By the power of whose invocations the abundant prosperity of the country, the King, and his subjects increased evermore, the family priest of the King, whose wearied mind rested on the exposition of all religious texts, was Sura, a camphor plant for the sprinkling of the fragrance of good character. The flat of his brow radiant with the golden diadem which had adorned Prosperity, a paternal grandfather for the security

Par'|ôpakāra|kāruṇya|dāna|dākṣiṇya|mandiram
puran|daraḥ śriyā tatra jajñe śreṣṭhī Purandaraḥ.

Yad vaṇijyā|putra iv' ôdīcyāṃ prāpto 'ti|lābhataḥ
tatr' âiva nitya|vāsyasthād dhana|daḥ s' âiṣa viśrutaḥ,
Krayāṇaka|ṣaṣṭi|śata|traya|bhṛd|bhāṇḍa|śālakaḥ
sa sarva|dig|vahat|sārthaḥ sārthapo Dhana ity abhāt.
Te c' āmāty'|ādayaḥ sarve catvāraḥ suhṛdo mithaḥ
rāja|prasāda|pātraṃ ca menire pitaraṃ nṛpam.
Satya|sandhaḥ sa rāj" âpi taiś caturbhiḥ svam anvitam
Yudhiṣṭhiram iv' âmaṃsat Bhīm'|ādyaiḥ parivāritam.

Kiṃ bahunā?

Eka|matyāt kil' âik'|ātmya|bhājas te pañca mūrtayaḥ
jina|janm'|ôtsav'|ārambhe Śakrasy' êva virejire.
Anyad" âiṣāṃ rāja|saudhaṃ samam ev' âdhitasthuṣām
udyāna|pālas tat|kāl'|ôdbhūta|cūt'|āmra|mañjarīm,
Kare dadhāno 'bhijñāna|darśanāy' âti|vegataḥ
āgatya nṛpam ānatya cakre vijñāpanām iti.

«Dev' âdya nandan'|ôdyāne marudbhir dakṣiṇair vṛtaḥ
catur|jñānyā catuṣ|pakṣyā khaṇḍayan jāḍya|viḍvaram,
Doṣāṇām lāghavaṃ tanvan puṇy'|ârhānāṃ ca gauravam
udāra|saurabh'|ôdgārair viśvam eva pramodayan,
Rāja|haṃsa|samullāsaṃ sad|ārambh'|ôdaya|śriyam

of the livelihood of the multitude of all the townspeople, an abode of pious generosity and compassionate assistance for others, the merchant Puran·dara, with his prosperity, seemed in that place like Indra, the destroyer of strongholds.

Having arrived in the north in search of profit as the son of a trader, and through his constant residence in that same place he himself having become famous for his donations of wealth, with a warehouse holding one hundred and sixty-three varieties of merchandise, this caravan-owner, his caravans traveling in all directions, was named Dhana. And all four of them, the minister and the others, were mutual friends, considering the King to be a father, a vessel for the grace of a king. The King, true to his friendships, thought more highly of his attendance by these four than of Yudhi·shthira's attendance by Bhima and the others.*

What need of more?

Through their unanimity of intention, they shared one soul. They appeared just as the five images of Shakra at the commencement of the festivities at the birth of a Jina.* One day, a garden keeper, holding in his hand, in order to produce a token of proof, a cluster of blossoms from a mango tree which had sprung up at that season, came very hastily to the royal palace of those men, who actually abode together, and having bowed to the King, related the following news:

"Your Majesty, today, in the pleasure garden, surrounded by the southern winds, shattering the revolt of stupidity with the fourfold army of his fourfold knowledge, extending disrespect to imperfections and respect to those made worthy by their meritorious actions, delighting the very

su|manaḥ|śreṇi|vīkāśaṃ vidadhānaḥ pade pade,
Guru|rāja|śrī|Sudharmā sādhu|bhṛṅgaiḥ pariṣkṛtaḥ
ṛtu|rājo vasantaś ca samaṃ samavasasratuḥ.»

Svarṇa|lakṣaṃ dadau tasmai kṣmā|patiḥ paritoṣikam
kalpa|drumāś ca bhūpāś ca prasannāḥ kurvate na kim.
Tataḥ śrī|Vijayasenaḥ senayā catur|aṅgayā
s'|ântaḥ|pura|parīvāro 'dhirūḍha|jaya|kuñjaraḥ,
Māntri|sauvastika|śreṣṭhi|sārthapais taiḥ kareṇuṣu
samārūḍhair loka|pālair iv' êndraḥ parivāritaḥ,
Taṃ catur|jñāninaṃ nantuṃ Sudharma|svāminaṃ gurum
cacāla calayan moha|rāja|dhānyā mah'|âvanīm.

Tataś c' ôpavane tatr' ôditaṃ gurum an|uttaram
pradakṣiṇayya prāṇaṃsīd bhū|patiḥ sa|paricchadaḥ.
Sarv'|āśīḥ|sāra|sambhāra|sṛṣṭām iva jagat|priyām
dharma|lābh'|āśiṣaṃ śreyaḥ puṣaṃ tasmai dadau guruḥ.
Yath"|āuciti niviṣṭeṣu teṣu kṣiti|dhav'|ādiṣu
śrī|Sudharm'|āsya|kuharāt prāsarad deśanā|sarit.

universe with his outpourings of the fragrance of his eloquence, effecting at every step the gleaming of a regal swan, the brilliance of the successful results of right exertions, and the radiance of a multitude of benevolent gods, attended by the swarming bees of his monks, the reverend Sudhárman, the king of religious teachers, and Spring, the king of seasons, have begun to abide together."

The King gave him a gratuity of a hundred thousand golden pieces. What do not wishing-trees and kings when they are delighted perform? Then His Majesty Víjaya·sena, with his army of four divisions, with his retinue of ladies from the royal ladies' quarters, mounted on the royal elephant, attended by the minister, the priest, the merchant, and the caravan-owner mounted together on elephants, like Indra attended by the four guardians of the universe, went forth, making the mighty earth of the palace of delusion shake, to pay respect to the reverend doctor Sudhárman, the teacher, possessor of the fourfold knowledge.

Then the King accompanied by his entourage circumambulated from left to right the excellent teacher who was apparent in that garden and bowed before him. The teacher gave him his blessing for the attainment of religion, the blessing that nourishes bliss and is beloved of the universe, as if produced from the accumulation of the essence of the prayers of all. When the King and the others had settled down in their appropriate places, Sudhárman poured forth a stream of instruction from the hollow of his mouth:

«Jñāna|darśana|cāritraiḥ śuddhaiḥ saṃbhūya|kāribhiḥ
bhavy" â|vyākṣepataḥ śrī|mukti|rājyam avāpyate.
Jīv'|ādi|dīpo dṛg|jñāne tapaḥ prāk|kṛta|śodhanam
saṃyamo gupti|kṛc c' âivaṃ mokṣo bhavati niścitam.
Teṣāṃ ca prati|baddhāro '|śuddhi|kārā vināśakāḥ
pañc'|āsrāvāḥ pañca moha|kaṣāyāḥ pañca khāni ca.
Indriyair vijito moha|kaṣāyair jīyate 'sumān
tataḥ prāṇ'|âtipātādau sakto jñān'|ādi hārayet.
Hiṃsā krodha|kaṣāyeṇa mānena bhaṇitir mṛṣā
caurikā kaitaven' ôccair mohen' â|brahma|saṅgatiḥ.
Parigraha|śrīr lobhena kutumbī|kṛtya varṇyate
tad|ācāraḥ sa|dṛṣṭ'|ântaḥ śrī|rājendra niśāmaya.
Tat|parīvāra|bhūtānām akṣāṇāṃ tad|an|antaram
sva|rūpaṃ s'|ôdāharaṇaṃ kṣoṇ"|îndr' ôdāhariṣyate.

Tathā hi:

Krodh'|ândhaś cintayed raudraṃ niṣṭuraṃ vakti sarvataḥ
hit'|â|hitaṃ na hi vetti hit'|ādeśibhya īrṣyati.
Mātaraṃ pitaraṃ bhāyīṃ bhrātaraṃ sv'|ôpakāriṇam
n' âpy apatyaṃ gaṇayati nir|apekṣo hinasti ca.
Hiṃsā|parāyaṇaḥ s' âiṣa pāp'|ātmā narakaṃ vrajet

"Beings become worthy of liberation through right knowledge, insight and conduct acting together, and the kingdom of blessed final liberation is obtained through undistractedness of mind. Insight and knowledge are the first illumination of the soul. Asceticism purifies previous actions. Restraint leads to self-control. In this way liberation becomes determined. And the obstructors, the causes of impurity, and the destroyers of these things are the five karmic influxes, the five passions of delusion, and the five sense organs.

A living being overcome by the senses is defeated by the passions of illusion. Consequently, once addicted to actions which deprive living beings of their vital element, a being causes itself to be deprived of knowledge and so on. Violence is caused by the passion of anger, untruthfulness by that of pride, theft by that of deceit, and lust for sexual pleasures by excessive delusion. Possessiveness by greed for wealth being regarded like a kinsman. I shall describe their way of proceeding together with an example. Pay attention, Your Majesty. After that I shall relate their character together with an illustration of those whose senses have become their attendant followers, Your Majesty.

Like so:

Blind with anger he thinks fierce thoughts and on all occasions speaks harshly. He does not even understand good and bad, and bears malice to the instructors of right. He does not reckon his mother, father, wife, and brother, not even his child, to be his responsibility, and injures them with indifference. Having met his final end in violence, that same evil-minded man enters hell and, after enduring there many

nānā|kadarthanās tatra soḍhv” â|saṅkhyam anehasam,
Tasmāt kathañcid udvṛttaḥ krūra|tiryakṣu jāyate
tatra niṣkāraṇa|kruddho hatvā hatvā bahūn paśūn.
Punaḥ patati narake punaḥ punar iyaṃ gatiḥ
daivāj jātu manuṣyeṣu jāto bālye ’pi kopanaḥ.
Pitṛ|bandhuṣu vidveṣī duṣṭ’|ācārād bahiṣ|kṛtaḥ
bahuśas tad|vadh’|ôpāyān kurute karuṇ’|ôjjhitaḥ.
Rājñ” âpahṛta|sarva|svaḥ sva|deśāc ca pṛthak|kṛtaḥ
hā bhrāmyati videśeṣu yathā rājann ayaṃ pumān.»

«Sāmāny’|ôkto budhyate ’tra mahatyāṃ n’ âiṣa parṣadi
kiñ c’ ânena purā cakre vyaktam ākhyāhi tat prabho.»

Itthaṃ Vijayasenena rājñā vijñāpito ’bhyadāt
śrī|Sudharm’|âbhidhaḥ sūrir bhādr’|âmbhoda|kirā girā.

«Bhavantam uttareṇ’ āste yaḥ prahāra|kṣat’|âṅgakaḥ
sa eṣa rājann ākhyāto dṛṣṭ’|ântaḥ krodha|hiṃsayoḥ.
Yath” ânena prāg|bhaveṣu hiṃsā|krodh’|âika|cetasā
nibiḍaṃ duṣ|kṛtaṃ cakre tad idānīṃ niśamyatām.
Bhārate gīta|gāndhāre budhair Gāndhāra|maṇḍale
śriyaṃ kāñcanaṃ bibhrāṇaṃ śrī|Kāñcanapuraṃ babhau.
Tatra ca prāk|karma|doṣād vyucchinna|pitṛ|bandhukaḥ
ā bālyād bhaikṣa|vṛtyā ca duṣkar’|ôdara|pūraṇaḥ,
Puruṣ’|â|sabhya|bhīṣī ca tad|bhiy” êv’ ôjjhitaḥ śriyā
Agniśarmā dvi|janm” âbhūd agnivad dāha|kārakaḥ

different torments for an incalculable eon, having risen up from there somehow, he is reborn among the bloodthirsty animals, and in that form, cruel in his slaughter, kills and kills many domestic animals. He falls into hell again, and has that rebirth again and again. Once by chance he happens to be born among human beings, and is full of anger even in his childhood. Hostile to his parents and relatives, thrown out because of his bad behavior, devoid of pity, he thus repeatedly devises means of murdering them. His goods confiscated by the king and banished from his own country, he is forced to wander in a foreign country, like this man here, Your Majesty."

"Spoken of generally, he will not be enlightened here in this great assembly. Describe what he did in the past in particular, reverend sir."

Thus requested by King Víjaya·sena, the doctor named reverend Sudhárman replied, with a voice pouring with rain clouds of Autumn:

"That man with his body wounded by blows sitting to the left of your honor, that very man has been declared to be an example of anger and violence, Your Majesty. Now pay attention to how in his former lives, single-mindedly intent on violence and anger, he performed a continuous series of wicked actions: In Bhárata, in the Gandhára country, its musical praises sung by the wise, the lovely golden city of Kánchana·pura is resplendent, its gold bearing prosperity. And there, because of the badness of his previous karma, his parents and relatives having passed away, and living on alms from childhood, only filling his belly with difficulty, rough and unfit for company in his speech, shunned by

Tat|pitṛ|snehato datt'|ādhāro 'sau Śivaśarmaṇā
Som"|âbhidhānayā putryā kathañcit paryaṇāyyata.
Tayā saṃvasatas tasya nir|bhāgy'|âika|śiro|maṇeḥ
pāpa|druma|phalān' îva ḍimbha|rūpāṇi jajñire.
Tair bhuṇḍa|śūkarair ḍimbhair dāridryeṇa ca śalyitaḥ
śrīmatāṃ cāṭukāraiś ca kathañcit sv'|ôdaram|bhariḥ,
Ātma|kula|praharakaṃ dadatyā somayā punaḥ
pitṛ|pradattair dhāny'|ādyaiḥ sa nityaṃ niravāhyata.
‹Bhaṣaṇo bhaṣaṇavac ca nir|hetu prātiveśmikaiḥ
kṣudhā|karālita iti› soḍha|durbhāṣitaś ca taiḥ.
‹Śvaśurasya bhojan'|ādyā jīvan n' ālasa lajjase?›
tair ity uktaś ca sa khrodāt śvaśuraṃ tāṃś ca nindati.

Tathā hi:

‹Ṛṇa|dāso mama pituḥ Śivaśarm" âiṣakaḥ khalu
sarvaṃ puruṣa|kāreṇ' ôddhṛtaṃ yuṣmābhir eva ca!›
Tataḥ Somā|mātulena Viṣṇumitreṇa so 'nyadā
bhāṣitaḥ ‹Śivaśarm" âsau somy ākroṣṭum na yujyate.
Yatas tav' âyam ādhāraḥ śvaśuro 'dhyāpakas tathā
nirvāha|kṛd vipat|trātā tat|pujyaś ca prabhuś ca te.

prosperity as if through actual fear of him, lived a Brahmin, Agni·sharman; like a fire, he was a maker of conflagrations.

Through affection for his father, he was given sustenance by Shiva·sharman, and somehow brought to marry his daughter named Soma. And as this unique crest-jewel of misfortune dwelt with her, children were born to him, their bodies like fruits of the tree of evil. And goaded by those snuffling hogs, his children, and by poverty, somehow filling his belly by means of flattery of the rich, with his wife making return visits to her own family, he was constantly forced to subsist on grain and food given by her father. His neighbors thought, 'He barks like a dog for no reason because he has been rendered formidable through hunger,' and he endured their taunts: 'Aren't you ashamed to live in idleness on your father-in-law's food?' Spoken to like that by them, he angrily abused his father-in-law and his wife:

Like so:

'That absolute nobody Shiva·sharman was my father's debt slave, and all has been scattered away by you people through your high living!'

Then one day, Vishnu·mitra, Soma's maternal uncle, said to him, 'Shiva·sharman, the father of Soma, ought not to be reviled. Your father-in-law is your support as you are his preceptor. Therefore, as your provider of sustenance and protector from disaster he is both to be honored and is your master.

Yata uktam:

Ek'|âkṣara|pradātāraṃ guruṃ yas tu na manyate
sa krūre narake c' âiva kṣipyate kṛmi|sañcaye.
Svāmi|ghātī mahā|pāpo dakṣiṇyena praveśyate
narake pracyute tīvra|duḥkhe c' âiṣa sahasraśaḥ.
Tasmād vatsa priyaṃ vācyaṃ bhavatā viśva|kārmaṇam
nir|jīvāny api vādyāni mādhuryāt prīṇate jagat.
Kasy' âpi n' â|priyaṃ vācyaṃ viśeṣāc Chivaśarmaṇaḥ
vahni|dagdhāḥ prarohanti vāg|dagdhās tu yato na hi.›

Viṣṇumitreṇ' êttham ukto 'py
Agniśarm" âkupad bhṛśam
sarpiṣā tarpito 'py agnir
dahaty eva na saṃśayaḥ.

Taṃ pratyūce 'gninā tena pāpminā sarva|lopinā
‹re jarad|gava śāsan māṃ mat|karān martum icchasi!›
Viṣṇun" oktaṃ ‹mayā putra tava pathyam udāhṛtam
mudhā kupyasi n' êṣṭaṃ cen na bhaṇiṣyāmi te punaḥ.›
Tad" âiva tatr' āgatena mātulen' Âgniśarmaṇaḥ
Caṇḍasomen' Âgnir ūce ‹vṛthā kupyasi Viṣṇave.›
Sa mātulaṃ jvalann ākhyan matto 'py ‹ati|sudhīr asi
paraṃ mat|pārṣṇi|prahāraṃ tvad|vaktram abhilaṣyati!›

Tatra prāptena Malay'|ânilavan|mārdava|spṛśā
sakhyā Gaṅgādhareṇ' âtha vaṇij" Âgniḥ sa noditaḥ.
‹Kiṃ mitra pūjyeṣu Śivaśarm'|ādiṣv evam ucyate
iti?› tan|nodanā|kruddhaḥ so 'gnis tam adunod girā.
‹Re śūdr'|âdhama syād evaṃ mām evaṃ śikṣayiṣyasi

As it is said:

Now he who does not respect a teacher, the bestower of the unique syllable "*aum*," is cast into a cruel hell, moreover into a heap of worms there. The injuring of his master by a Brahmin is very wicked, and he is made to enter the degraded hell of intense pain a thousand times. Therefore, my son, kindly speech becomes a magic spell for the universe. Although words lack souls, they please the universe through their sweetness. Who shouldn't be addressed kindly, especially Shiva·sharman? Because those burnt by fire heal, but those burnt by words certainly do not.'

Despite being spoken to in this manner by Vishnu·mitra, Agni·sharman became violently angry, just as a fire blazes when an oblation of clarified butter has been poured into it; no doubt about it. That wicked Agni·sharman, destructive of everything, replied to him, 'Hey, you old bull! Do you want to die at my hand, giving me a lesson!' Vishnu·mitra said, 'My son, I have shown you the right path. You are angry for no reason, but if you do not wish it, I shall not speak to you again.' At that moment Agni·sharman's maternal uncle named Chanda·soma arrived there and said, 'You are angry with Vishnu·mitra for no reason.' Blazing mad, he said to his maternal uncle, 'You are very clever, but your face wants the blow of my heel!'

His brother-in-law, the merchant Ganga·dhara, arrived in that place and urged Agni·sharman with a touch as gentle as the wind on the Malaya mountains: 'My friend, why do you speak like this to those who should be respected, Shiva·sharman and the others?' Angered by his urging, Agni·sharman pained him with his reply: 'Hey, lowest of menials, how

kva gataḥ śotsyas' îdānīṃ mam' âpasara dṛṣṭitaḥ!›
Tato vanig jagau ‹śūdr'|âdhamasya kaṇa|muṣṭaye
bhū|dev'|āsi karaṃ dhatse dāsye n' âtaḥ paraṃ kaṇam.›
Vaṇig|vāc" Âgniśarmā ca kruddho 'haṃstaṃ capeṭayā
tataḥ kalakalo jajñe sarve jagmur yath"|āgatam.
Agniśarmā gato gehaṃ sā vārtt" âjñāyi Somayā
ūce ‹priyo a|kṣaya|nidhis tvayā Gaṅgādharo hataḥ!
Tasmin ruṣṭe kathaṃ bhāvī nirvāhas tava dur|mate?›
ūce 'gnis ‹tvaṃ ca māṃ raṇḍe śāssi tad yāmi te gṛhāt!›
Sa nirgatas tato dadhyāv asy' ân|arthasya kāraṇam
Viṣṇumitro yena suptā bodhit" âivaṃ hi sarpiṇī.
Tataḥ śrī|karaṇe tena pūc|cakre ‹'kṣatram asti bhoḥ
Viṣṇumitro parispaṣṭaṃ mariṣyāmi hṛta|svavat.›
Ity uktvā sadyo 'gniśarmā nyapatat kaṇṭikā|vṛtau
balaṃ viṣ|ôdar|āghāt'|ādy eva yasmāt dvi|janmanām.
Ath' āhūtaḥ kāraṇikair Viṣṇumitro 'gnim ūcivān
‹mayā kim aparāddhaṃ te yena mūrkha mumūrṣasi?›
Kroddha|vahni|sphuliṅg'|âkṣas taj|jvālā|sphurad|oṣṭhakaḥ
tad|dhūm'|ôpama|niśvāsaḥ so 'gniśarmā tam abhyadhāt.
‹Mūrkhas tava pitā yena śikṣā|dāt" âsi nirmitaḥ
tadā mat|kīrtir duḥ|śikṣā|dhūlyā malinitā tvayā.›
Viṣṇur ūce ‹punaḥ śikṣāṃ na te dāsyāmi putraka
taj jīva yāvad āyus te m" âivam eva vṛthā mṛthāḥ.›

could it be possible that you rebuke me like this? Where did you go to be purified? Now get out of my sight!' Thereupon the merchant said, 'For the sake of a handful of grain from the lowest of menials you put your hand to a brahmin's mouth. I shall not give you a grain more.'

Angered by the merchant's speech, Agni·sharman struck him with the palm of his hand. A hubbub arose, and they all left just as they had come. Agni·sharman went home. Soma had heard the news and said, 'You struck that dear, imperishable treasure, Ganga·dhara! If he is offended, how will you gain your livelihood, you blockhead?' Agni·sharman said, 'Are you scolding me too, you slut? Then I'll leave your home!' He left and then began to plot against the cause of that misfortune, Vishnu·mitra, by whom a sleeping serpentess had indeed been awoken in that manner.

So then he raised the alarm in the magistrates' court, 'Sirs, there's a crime: Vishnu·mitra. Deprived of protection, I'm going to die in public.' Having said that, he suddenly rushed into a hedge of thorns, since to retain poison in the stomach and so on is the power of Brahmins. Summoned by the magistrates, Vishnu·mitra asked Agni·sharman, 'What injury have I done you that you should wish to die, you silly?' His eyes flashing sparks from the fire of his anger, his lips quivering with its flame, his breath like its smoke, Agni·sharman addressed him: 'Your father was silly who created you a giver of chastisement, when my reputation was sullied by the dirt of your wicked chastisement.' Vishnu·mitra said, 'I shan't chastise you again, my boy, so live for as long as your natural life. Don't die in vain like this.'

‹Śikṣā k” âsmai tvay” âdāy’ îti› pṛṣṭe ’dhikṛtair jagau
tac|chikṣāṃ Viṣṇur ūcus te ‹kiñcin n’ âtr’ â|samañjasam.›
‹Re re dāsī|sutā yūyam etat|pakṣaṃ praśaṃsata
ity› Agnis tundam āhantuṃ kṣaṇāt prākāśayat kṣurīm.
Tataḥ śrī|karaṇ’|ādeśādd hantuṃ badhv” âtra cālite
Viṣṇumitro ’vadad ‹deva mārito ’sau sva|karmaṇā.
Tan|mṛta|māraṇ’|â|kīrtiṃ kiṃ gṛhṇītha budhā iti?›
vimocya tena nīto ’gnir gṛhe ’bhojyata Somayā.
Tām Agni|vārttāṃ śrutv” āgāc
Chivaśarm” âtha tad|gṛhe
candanād api śītāni
vacāṃsy ūce ca taṃ prati:
‹Satyaṃ brūyāt priyaṃ brūyān na brūyāt satyam a|priyam
priyaṃ ca n’ ân|ṛtaṃ brūyād eṣa dharmaḥ sanātanaḥ.
Jihvayā darbha|lavanaṃ yaj jan’|â|priya|bhāṣaṇam
tad a|saty’|â|priyaṃ muktvā bhava vatsa priyaṃ|vadaḥ.›
Krodha|yodha|viyuddhena tad|dhyāna|rudhirair iva
pāṭal’|âṅgo vilopy’ âtha maryādāṃ kula|lokayoḥ,
Śvaśuraṃ Śivaśarmāṇaṃ vṛddhaṃ nity’|ôpakāriṇam
mūrdhany ahan prāṇa|hitayā sva|gatyā saha so ’gnikaḥ.
Śiraḥ sphoṭād rakta|kulyā vegena prāvahad dṛtam
kara|vīrasya māl” êva tasya vadhyasya hetave.

Upon the magistrates asking, 'What chastisement did you give him?' Vishnu·mitra told them what his chastisement had been. They said, 'There is nothing at all improper in this matter.' 85

Agni·sharman shouted, 'Hey, hey, you sons of slave girls! You have proclaimed your partiality for him!' and suddenly pulled out a dagger in order to slit his belly.

When, on the order of court he had been bound and taken away in order to be put to death, Vishnu·mitra said, 'Your Honor, he has been destroyed by his own action. What glory will you wise men gain from the killing of this dead man?' He gained Agni·sharman's freedom, and took him home, where Soma gave him food.

Having heard the news about Agni·sharman, Shiva·sharman came to his home and spoke to him words more soothing even than sandalwood ointment:

'One should say what is true, one should say what is pleasant, one should not say what is true and unpleasant, and one should say what is pleasant and not false. This is the eternal law. Speaking unkindly to people is cutting grass with the tongue, so give up speaking what is untrue and unpleasant. Be a speaker of what is pleasant, my son.' 90

Through conflict with the soldier of anger, his body having become red, as if with his bloody thoughts, having broken the bounds of morality of family and the world, Agni·sharman struck with his weapon aged Shiva·sharman, his constant benefactor, on the head with a life-taking blow. From its burst cavity a stream of blood poured in a torrent

Somā|hāhā|rav'|āhūtair iv' ārakṣais tato 'gnikaḥ
potā|veṣṭaṃ gale datvā nīto rāja|kule kṣaṇāt.
Ārakṣaiḥ kṣmā|pater agre tad|vṛttānto niveditaḥ
tad yad ādiśati svāmī tad etasya vidhīyate.
Pūt|kurvatī tad ev' âtra Som" āgāt saha ḍimbhakaiḥ
dantair gṛhītv" âṅgulīś ca sā tu rājñe vyajijñapat.
‹Gosvāmin nihate 'tr' êyaḍ|ḍimbhā bhāviny ahaṃ katham
tad dayābdhe 'munā sārdhaṃ prāṇān dehi kuṭumbake!›
Dīna|dīnais tad|vacanair dayayā taṃ nṛpo 'mucat
dhik|kṛtaḥ pūr|janair Agniśarm" āgāt sa|priyo gṛham.
Ath' ânyadā nipaty' âṃhryoḥ Somayā vinay'|âdhikam
madhuraṃ madhuno 'py uccair Agniśarmā nyagadyata:
‹Priya priyaṃ|vada|girām a|mitro 'pi hi mitrati
priy'|â|priyaṃ|vada|girām api mitram amitrati.
Tad a|priyaṃ parivrajya
priyam eva vada priya
krodh'|ôṣar|buddham ā|mulād
vidhyāpaya śam'|âmbubhiḥ.
Ātma|santāpakaḥ krodhaḥ krodha udvega|kārakaḥ
vairasya|janakaḥ krodhaḥ krodhaḥ su|gati|ghātakaḥ.
Āsvāditaṃ kim apy etat tvay" âiva hi paredyavi
kopā|kimpāka|dharaṇī|ruhasya kaṭukaṃ phalam.

over his honored head, as if it were a garland of red oleander for the sake of his slaughter. Then policemen, as if summoned by Soma's cries of distress, tied a noose of cloth around Agni·sharman's neck and quickly carried him to the King's palace. The policemen related what he had done in the presence of the King, and the verdict that the King proclaimed was prepared for him. But then Soma, complaining loudly about it, arrived at that very place together with her children, and, biting her fingers, addressed the King: 'Your Majesty, if he is executed, how will I live, having so many children? You ocean of charity, together with him, grant life to the family!' The King, moved to compassion by the extreme affliction of her entreaties, released him. Derided by the citizens, Agni·sharman went home, accompanied by his wife.

Now one day, Soma fell before Agni·sharman's feet and spoke to him as sweetly as honey with words abounding in modesty:

'My dear, the man of kindly spoken words, even when without a friend, makes friends, but the man who is fond of unkindly speech loses his friend. So give up unkindly speech and speak kindly, my dear. Extinguish from the root the early awakening of anger with the waters of conciliation. Anger is the cause of pain for the self; anger is the cause of distress; anger is the father of enmity; anger is the destroyer of a good destination. The other day you yourself already tasted to a considerable extent the bitter fruit of the shoots sprung from the earth of immature anger. Abandon your enemy anger and resort to your friend tranquillity, so that all good people will be your friends. Make your friends your

Tat krodha|vairiṇaṃ hitvā praśamaṃ mitram āśraya
bhavanti bhavato yena janāḥ sarve 'pi saj|janāḥ.
Kuru mitrāṇi mitrāṇi bandhūn bandhūn gurūn gurūn
sva|dharma|deva|kulikāḥ putra|bhāṇḍāni vardhaya.
Priya prasīda jīvema vayam abhyuday'|āśrayāḥ
kiṃ ken' âpi guṇen' ōnaṃ bhūtale tāvakaṃ kulam.›
Iti priy|â|priy|ālāp'|âmṛta|vṛṣṭy" âpi pāpmanaḥ
edhāñ|cakāra paritas tasya krodha|dav'|ânalaḥ.

‹Raṇḍe tuṇḍaṃ ca muṇḍaṃ tav' âdy' âpi na śikṣitam
matto 'pi paṇḍitaṃ manyā yā śikṣā|dāyikā mama!›
Ity uktvā tāṃ gale dhṛtvā nītvā ca dvāra|sīmani
dhav'|ârgalā|prahāreṇa so 'gniśarmā yamo 'vadhīt.

Sā tena vajra|ghātena prāṇair muktv" âpatad bhuvi
hāhā|ravas tu lokānām uttasthe mukha|gahvarā:

‹Hā dhṛṣṭa duṣṭa pāpiṣṭha nikṛṣṭā|niṣṭaceṣṭita
strī|hatyay" âti|cāṇḍāla śīghraṃ nirgaccha pattanāt!›
Iti nirbhatsitaḥ pauraiḥ sa tān hantum upasthitaḥ
yaṣṭi|muṣṭi|pārṣṇi|ghātaiḥ kuṭṭito mūṭak'|âdhikam.
Tataḥ purāt sa nirgatya pura|matsara|bhāk ku|dhiḥ
praṣṭuṃ pura|vadh'|ôpāyam iv' âgāc Caṇḍikā|maṭham.

Tadā ca tasya pāpasya pāpaṃ draṣṭum iv' â|kṣamaḥ
dvīp'|ântaram agāt sūryaḥ prāsarat pāpavat tamaḥ.
Yāma|mātraṃ sa tatr' âsthād
raudra|dhyānī pur'|ôpari
tad|dhyāna|pāpman" êv' âtha

friends, your relatives your relatives, and your elders your elders. Cherish the shrines of your duty, your children and grandchildren. Be calm, my dear. Let us live united with happiness. Is your family deprived of any worldly merit?' She finished speaking. But even with the shower of unpleasant things said pleasantly, the forest fire of that wicked man's anger spread in all directions.

'You slut, even now your gob and pate have not learnt their lesson, you who give me lessons, thinking yourself cleverer than me!' After saying that, Agni·sharman, that god of death, grabbed her by the throat, carried her to the threshold of the door, and struck her with a blow of the master-bolt.

Deprived of her vital spirits by the blow of this thunderbolt, she fell on the ground, but a cry of distress rose up from the depths of the mouths of the people:

'Ah! Outrageous, bad wickedest of all! You whose life is devoted to depravity! Completely untouchable through the murder of your wife, leave the city immediately!' Thus threatened by the citizens, he turned to strike them. They pummelled him with cudgels, fist, and kicks, harder than a punch-bag. Thereupon he left the city and, evil minded, full of hostility to the city, went to the temple of Chándika in order to ask for some means of destroying the city.

Then, unable to endure the sight of the wickedness of this wicked man, the sun went within its island, and darkness spread like wickedness. He remained there for the night watch, engaged in fierce meditation concerning the city. Then the very wickedness of his thoughts produced a gloom

śūcy|a|bhedyaṃ tamo 'bhavat.
Pihitāsu pratolīṣu pure c' â|jana|sañcare
vidhyāpiteṣu dīpeṣu jane supte 'ti|nirbharam,
Ārakṣeṣu pramatteṣu sa pāpaḥ pāpa|jāgarī
rathyā|kapāṭa|chidreṇa kolavat prāviṣat pure.
Srāk kalya|pāla|cullīto 'gniṃ gṛhītv" Âgniśarmakaḥ
dvitreṣu tṛṇyā|sthāneṣu sva|gatāv api cikṣipe.
Tataḥ sadyo huta|vaho 'bhraṃ|liha|jvāla|mālitaḥ
kūpito rākṣasa iva prāsarat paritaḥ pure.
Api ca:
Utsarpad|dhūmra|dhūmyā|
vikaca|kaca|śikhā|cumbit'|ākāśa|deśaḥ
sphāyaj|jvālā|kalāpa|
prabala|bhuja|lat"|āliṅgit'|āś"|âvakāśaḥ
viṣvag|daṃdahyamāna|
dvi|pada|gaṇa|catuṣ|pād|gaṇ'|ārāṭi|ghora|
krūr"|ôdarciḥ piśācaḥ
kavalayitum udait tāṃ purīṃ sarvato 'pi.
Kathañcid upaśānte ca tasminn ākasmike 'nale
paurā mitho 'prākṣur ‹eṣa utpātaḥ katham utthitaḥ?›
Ko 'py ūce ‹vedmy ahaṃ vacmi
brahma|hatyā|bhayān na tu›
sa ev' ārakṣakair baddho
bhīṣitaś ca tato 'vadat.

impenetrable by light. The roads of the city veiled in darkness, the pathways devoid of people, the lights extinguished, the people absolutely sound asleep, the watchmen inattentive, that wicked man, wakeful in wickedness, entered the city through a gap in the gates of the highway, like a hog. In an instant Agni·sharman took some fire from the hearth of a distiller of liquor and hurled it into two or three places where there were piles of straw, even though it was his own birthplace. Then, at that very instant, the fire, garlanded 120
with flames that licked the clouds, like an angry demon, leapt forth round about the city.

And moreover:

With the region of the sky kissed by the dishevelled plume of hair of the dark colored cloud of smoke, with the region of heaven embraced by the creeper that was the mighty arm of the expanding flames, dreadful with the roars of the multitude of animals and multitude of men everywhere being burnt to pieces, the demon, with its flames blazing upwards pitilessly, advanced in every direction to devour that city.

And when that unexpected conflagration had somehow been extinguished, the citizens asked each other, 'How did this calamity begin?'

A certain person said, 'I know, but I won't say, through fear of the crime of killing a Brahmin.' The man, having been imprisoned and intimidated by the police, then declared:

‹Agniśarma|dvijen' âivaṃ pradīpanam idaṃ kṛtam›
sa śodhitaś ca labdhaś ca baddhaś ca nṛpa|śāsanāt.
Tādṛk|purī|dāha|dūnai rāja|puṃbhiḥ sa pātakī
siṇena saṃveṣṭya tailaiḥ siktvā gantryāṃ niveśya ca.
Śiraḥ|pradeśe prajvālya bhramitaḥ paritaḥ purīm
‹evaṃ|kartrā lapsyete 'da ity› ghoṣa|pura|saram.

Tayā vedanayā raudra|dhyānen' âskhalit'|âdhvanā
narake prathame so 'gāt krodha|hiṃse pranartite.
So 'tr' âdhisehe tad duḥkham saṃkhy'|âtītam anehasam
yad varṇane 'py bhītā nv ardha|pathād valitā giraḥ.

Narakān nirgataḥ so 'gniśarma|jīvo 'tra Bhārate
Campāyāṃ Somadevasya durgatasya dvi|janmanaḥ.
Bhāryāyāṃ Somaḍī|nāmnyāṃ Rannaḍ" îti sut" âbhavat
kurūpā dur|bhagā murkhā mantharā rāsabha|svarā.
Udghāṭitā doṣa|khānyo guṇa|khānyaḥ pidhāpitāḥ
viśva|sṛṣṭi|kṛtā tena manye yasyā vinirmitau.

Kiñ ca:

Doṣaiḥ sarvaiḥ saṃprayuktā
vipramuktv" âkhilair guṇaiḥ
daridrat" êva tad|gehe
sā praty|aham avardhata.

Yad vā:

Tasyāṃ daridratāyāṃ ca guṇa eko 'sti viśrutaḥ
acora|haraṇīyatvaṃ guṇ'|ântara|vijitvaram.
Tat|purī|vāsinā puṃsā daridreṇ' âpi kenacit

'This conflagration was caused by Agni·sharman,' who was then searched for, arrested, and imprisoned on the orders of the King. The King's attendants, distressed by the burning of the city in such a manner, wrapped him round with hemp, sprinkled him with oil, and placed him in a cart. His head was set on fire,and he was wheeled around the city, preceded by a cry of 'This is what the one who acts so will get!'

By means of this torture, he entered, via the uninterrupted road of his angry thoughts, the first hell ground, which is agitated by anger and violence. There he endured such pain for an eon beyond counting that even in the relating of it voices were absolutely terrified and gave up halfway through.

Having emerged from hell, the soul of this Agni·sharman was reborn in Champa in this continent of Bhárata as Rán-nadi, the daughter of an unfortunate Brahmin Soma·deva and his wife Sómadi. She was misshapen, ugly, stupid, and lazy, her voice like the braying of a donkey. The mines of faults were opened and the mines of good qualities were closed by the maker of the universe, I suppose, at her creation.

Furthermore:

United with all defects, deprived of every merit, like poverty she increased daily in their home.

However:

Even in such poverty, one virtue is celebrated: the grasping of non-stealing, triumphant among virtues. Although betrothed to a certain inhabitant of that city, albeit a poor man, the marriage did not take place because

dīyāmān" âpi na vṛtā tad|guṇa|grāma|vedinā.
Sā ca durgatatā c' âiva vardhamān" âdhik'|âdhikam
a|gṛhyamāṇā ken' âpi bṛhatīṃ vṛddhim āpatuḥ.

Somadevas tato dadhyau ‹ko 'pi vaideśikaḥ pumān
prāpyate badhyate tasya gale 'sau ni|svato 'pi ca.›

Tatr' ânyadā deśa|hiṇḍī duṣṭa|bhaṣī ku|darśaṇaḥ
brāhmaṇo dur|gataś Caṇḍāditya|nāmā samāgamat.
Somadevaś ca taṃ vīkṣya varaṃ putry|anurūpakam
abhivādakam ity ūce ‹tvaṃ mam' âdya gṛhe 'tithiḥ.›

Sa|gauravaṃ bhojitaś ca putry|udvāhāya c' ârthitaḥ
Caṇḍo 'py acintayad ‹aho śetāṃ payasi śarkarā!›
Somena sadyaḥ sā tena sva|putrī paryaṇāyyata
Caṇḍas tayā sah' âvātsīt kuṭīre śva|pac'|ôcite.
Palāla|srastare rantvā śayitv" āśliṣṭa|dor|latam
prema|saṃrambha|viśrambhāt prātaḥ saṃlepatur mithaḥ.

Caṇḍādityo 'bhyadhād ādau ‹priye maj|jīvit'|ēśvari
svairaṃ yācasva puryāt te mat|kara|svas|tarur|matam.›
Vijitya Rannaḍī vrīḍāṃ sm' āha ‹puṃs|kīṭa kīkaṭa
pūraya prathamaṃ tāvad dhṛṣṭa svasya samīhitam.›

Caṇḍādityaḥ:

‹Kānte mac|cintayā kiṃ te sāmānt'|âmātya|bhūpatīn
avalagya śriyaṃ prāpya vidhāsye tv" âsmi kāñcanīm.›

he knew the full range of her peculiarities. She, accepted in marriage by no one, her misfortune also increased over and over again until they both attained an immense growth.

Soma·deva thought, 'Some man from a foreign country must be found and tied by the neck, even if he is poor.'

One day, tramping from place to place, badly-spoken, his appearance ugly, a poor Brahmin named Chandáditya arrived at that place. And Soma·deva, having observed that he should be greeted as a suitable husband for his daughter, said, 'Today you are a guest in my house.'

Having been dined with honor and requested to marry his daughter, Chandáditya thought, 'Aha! Let the grit settle in the milk!' Suddenly, Soma·deva married his daughter to him, and Chandáditya went to live with her in a hovel fit for cookers of dogs. They made love on a straw pallet and fell asleep in the embrace of the creeper of their arms. In the morning, after the slackening of the impetuosity of their ardour, they began a mutual dialogue.

Chandáditya spoke first: 'Mistress of my life, ask for anything you wish. The celestial tree of my hand will fulfill your desire.' Ránnadi, modesty overcome, replied, 'Worm of a man, pauper, seeing that you're daring, first of all fulfill the need for wealth!'

Chandáditya:

'My dear, why this anxiety of yours about me? Having attached myself to barons, ministers, and kings, I will obtain wealth and share the gold with you.'

Rannaḍī:

‹Kuto mam' ēdṛg|bhāgya|śrīḥ kutaś c' ēdṛk|kalā tava
yayā sāmanta|mukhyāṃs tvam ārādhya śriyam āpsyesi?›

Caṇḍādityaḥ:

‹Vīra|vikrānta|pād'|ânte
'pūrvā rekh" 'sti me anayā
rājño 'mukāt prāpya lakṣaṃ
dattaṃ bhuktaṃ yadṛcchayā.›

Rannaḍī:

‹Bake haṃsa|kalā cet syād baṃbhramyeta na palvale
vīra|vrataṃ cet te bhaṭṭa bhaṭṭavat kim aṭāṭyase?›

Caṇḍādityaḥ:

‹Ā saṃgharṣa|viniṣṭ" âsi nikṛṣṭā brahma|ghātanī!›

Rannaḍī:

‹kim ākrośasi nirmāna nirāś'|âdhama mām iti?›

Caṇḍādityaḥ:

‹Re raṇḍe ruṣṭa|Cāmuṇḍe mam' âpasara dṛk|pathāt!›

Rannaḍī:

‹āḥ pāpa śāpa|yogyo 'si saṃstarād yāhi dūrataḥ!›

Ránnadi:

'Whence comes such great prosperity of good fortune of mine and whence comes such a great skill of yours with which you will propitiate barons and the others and gain wealth?' 145

Chandáditya:

'I have an unusual marking for the toes to make one a victorious hero. With it, I'll gain a hundred thousand from such a king. Once it's been given, we'll enjoy it at our pleasure.'

Ránnadi:

'You bluffer! If a goose had skill it would not swim around in a pond. If you have heroism at your service, wandering minstrel, why are you a tramp?'

Chandáditya:

'Ah! Corrupted by sexual excitement,you're vile, you menstruating woman!'

Ránnadi:

'Why do you abuse me so, you without pride, worst of the hopeless?'

Chandáditya:

'Hey, you slut! You fierce goddess Chamúnda of anger! Get out of my sight!'

Ránnadi:

'Wicked man, you are fit for cursing! Get away from the bed!'

Ity uktvā Somadevasya putry” âsau pārṣṇinā hataḥ
Caṇḍena caṇḍa|kopena sā mūrdhny argalayā hatā.
Palāyiṣṭa svayaṃ Caṇḍāditya āditya|pūrvataḥ
vaideśikānāṃ dhūrtānāṃ gatir eṣ’ âiva kaśmalā.
Manye ’smi Somā|jīvo ’yaṃ Caṇḍādityaḥ kathañcana
tena cakre ’gniśarm’|ātma|Rannaḍī|vaira|śodhanam.
Ten’ ârgalā|prahāreṇa tat|karoṭir abhajyata
nān”|âuṣadhais tatas tasyāḥ sa vraṇo ruhyate sma na.
Tad|vedanā|bhar’|ākrāntāṃ rudatīṃ Rannaḍīṃ bhṛśam
pitarau tat|samīpa|sthau dhīrayāmāsatur muhuḥ.
Ath’ ânyedyus tayā sādhvyo yāntyo gocara|caryayā
dṛṣṭv” āhūtā vanditāś ca bahu|māna|pura|saram.
Cintitaṃ c’ ânayā ‹dhanyā etāḥ pūjyā mah”|ātmanām
ahaṃ tv a|dhanyā pāpā c’ êty› atha tā bhaṇitās tayā.
‹Yath” ēdṛg|duḥkha|bhāṅ na syāṃ
paratr’ âsmi tath” âdhunā
dharmaṃ śarma|karaṃ brūta
dayāṃ kṛtvā mam’ ôpari.›
Tasyai jīva|dayā|mūlaṃ tā ūcur dharm’|ârhatam
Rannaḍī sm’ āha ‹diśata pūjyā yan me ’dhun” ôcitam.›
Tato ‹’rhantaḥ śaraṇaṃ me› dharmaś ca tad|udīritaḥ
iti sāmānyatas tasyās tābhis tattvam adiśyata.
Tad|dhyān’|âmṛta|pānena manuṣy’|āyur nibadhya ca
sukhen’ âik’|â|haṃsa|nyāsāt para|lokam avāpa sā.

After this dialogue, Soma·deva's daughter struck him with her heel, and Chandáditya, violent with anger, struck her on the head with the door-bolt. Chandáditya took himself to flight, preceded by the sun. This is the usual cowardly behavior of swindlers from foreign parts. I believe that this Chandáditya was somehow the soul of Soma, which took retaliation in revenge on Ránnadi, the soul of Agni·sharman. Her skull had been broken by that blow of the bolt, and afterwards her wound remained unhealed by various different medicines. Ránnadi wept copiously, overcome by the burden of her pain. Her parents stood by her, constantly comforting her.

Now one day she saw some Jain nuns walking on a begging round. She invited them and greeted them with great respect. She thought, 'They are fortunate, entitled to the respect of the noble, yet I am an unfortunate and wicked.' Then she addressed them:

'May I not partake of such misfortune in the next world as I do now. Have pity on me and tell me of the religion that creates protection.' They told her that the Jain religion was rooted in sympathy for beings. Ránnadi said, 'Venerable ones, teach what is fitting for me now.'

Then, by explaining 'The worthies are my refuge' and that that religion is enhanced by its recitation, they taught her the truth in its fundamentals. And, by means of her drinking of the nectar of medicine on this, she clung to human rebirth, and with the pledge of the one destroyer of ignorance, she passed with pleasure to the next world.

Itaś ca Bhārate 'tr' âiva śrī|Vinītāpurī babhau
yāṃ śrīyo 'kṛta rājyāya śrī|yug'|ādi|jagat|prabhoḥ.
Yasyāṃ janasya vasataḥ prāyaḥ svarga|śiva|śriyau
svayaṃ svayaṃvare yadvat pāṇi|padme vilesatuḥ.
Tatr' ôdait Padma aikṣvākaḥ pṛthivī|pāka|śāsanaḥ
yaśobhiḥ śobhitaṃ yasya jagat karpūratām agāt.
Śrī|Priyaṅgulatā tasya paṭṭa|rājñī|padaṃ dadhau
yat|saubhāgya|śriyā jajñe sā śrīra|śrī|sam'|ânumā.
Pati|prem'|ādikaṃ sarvaṃ mano|nayana|nandanam
sā nandanaṃ vinā mene ni|sarpir iva bhojanam.

Sutāya nān"|ôpāyeṣv an|upāyeṣu bhavatsv atha
sā Rāmā|kula|devy|agre 'sthāt sapt'|âham an|āśuṣī.
Tataś ca tana|sattvene tasyāḥ sadyaḥ praseduṣī
avadat kula|devy ‹evaṃ tava putro bhaviṣyati.
Tava prasādato devi bhavatā devam eva me›
devī|vācaṃ pratiṣyeti devīṃ devī namo 'karot.

Tataḥ sa Rannaḍī|jīvo madhya|stha|guṇa|yoga|bhāk
mukt'|āhāras tad|utsaṅge putratvena vyajṛmbhata.
Kālena putro jajñe 'syā jajñe vardhāpanaṃ mahat
Rāmayā datta ity asya Rāmadevo 'bhidh" âbhavat.
Krameṇa vṛddhimān eṣa kalā|grahaṇa|hetave
kal"|ācāryāy' ôpaninye rājñā saha kumārakaiḥ.

Now here in this very Bhárata continent the lovely city of Viníta lies resplendent, which Shakra, the favorer of Prosperity, created to be the capital of the original lord of the world of the blessed generation.* In which the abundant heavenly happiness and the prosperity of the inhabitant citizens gleamed together in self-chosen marriage just like a pair of lotuses in the hand. In it ruled Padma of the solar dynasty, an instructor of the ignorant of the earth. Adorned by his glories, the world attained the state of being censed by camphor. Her Majesty Priyángu·lata held the rank of queen-consort. Through the radiance of her loveliness she seemed equal to Prosperity in her beauty. All the affection and such of her husband, which was a delight for the eye of her mind, she considered as food without clarified butter, since she lacked a son.

Then, since the various methods of obtaining a son were unsuccessful, she remained before Ramá, her family goddess, for seven days without taking food. And then, having instantly favored her with the embryo of a son, the family goddess said, 'It is so. You will have a son. Through your grace, Your Highness, he will also be a divine offering for me.' The Queen obeyed the goddess's request and worshipped her.

Then that soul of Ránnadi, possessed of contact with qualities of a medium nature, having abandoned sustenance, began to grow in her womb. In due course her son was born, and a great festival to celebrate his birth was held. Because he had been given by Ramá, he was named Rama·deva. In time he grew bigger and the King took him to a master of arts to be educated with his pupils. There,

Atr' ântare cirāt prāpya taṃ kumāraṃ svam āspadam
krodha|himse pranṛtyantyau samam ev' âdhitasthatuḥ.
Tataś c' â|kāraṇāt krudhaḥ kumāro 'dhyaiṣṭa na svayam
anyāṃś c' âdhīyato 'rautsīt vikathā|kalah'|ādibhiḥ.
Sv'|ôdit'|â|kāriṇaś c' âiṣa sah'|âdhyāyi|kumārakān
capeṭayā paṭṭikayā yaṣṭyā muṣty" āvadhīt|tarām.
Tataś ca tam upālabdh' ôpādhyāyaḥ sāma|sūktibhiḥ
‹kumāra na hi te na tvan|nāmnā sadṛśa|bhīdṛśam.›
‹Are dvi|janman vṛddh'|ôkṣa mattas tvaṃ paṇḍitaḥ kiyat
iti› durbhāṣya hā s' âiṣa tam apy āhaṃś capeṭayā.
Īdṛk|sva|bhāvaḥ śrī|devī|putraḥ śrī|rāja|vallabhaḥ
n' âiṣa śikṣ"|āpanā|yogya iti tūṣṇīṃ vyadhād guruḥ.
Guruṇ" ôpekṣitaḥ s' âiṣa kumāraḥ svaira|cāry abhūt
tac c' ânyaiḥ sva|sva|mātṝṇāṃ rājñaś c' ābhir nyavedyata.
Samyaṅ niścitya tad rājñ" ôpādhyāyo Rāmadeva|yuk
āhūy' âpracchi vatsaḥ kiṃ kalā|pāra|gato 'jani.
Gurur jagau ‹svayaṃ vetti devo viṣvag|vilocanaḥ›
jñāt'|ākūtas tato bhūpaḥ sat|kṛty' âinaṃ visṛṣṭavān.
Rāmadevas tu rāṭ|pārśve dīvyati sma divā|niśam
upāyamyata samaye rāja|sāmanta|kanyakāḥ.
Tato vibhinne prāsāde dyu|sadāṃ ca dur|āsade
tābhiḥ samam araṃst' âsau kareṇubhir iva dvipaḥ.

some time later, Anger and Violence approached the prince, their own abode, and dancing seductively before him, together began to dominate him. Then, having become angry for no reason, the prince no longer controlled himself and obstructed the others as they were studying with taunts, quarrels, and so on. And when the pupils engaged in reading together did not do what he said, he would beat them very severely with slaps, writing tablets, sticks and his fists.

So then his teacher reproached him in conciliatory and friendly speech: 'Prince, an appearance like fear is not all fitting for you or for your name.' 'Brahmin, you old bull, you're drunk, you worthless teacher!' After abusing him, alas!, he even struck him with the flat of his hand. Because he thought that the son of Her Majesty the Queen and the darling of the His Majesty the King was of such a character as to be unfit to be taught, the teacher assumed silence.

Disregarded by the teacher, the prince himself began to act without restraint, and the others informed their mothers about it, and the King was informed by them. Having ascertained the truth, the King then summoned the teacher who had charge of Rama·deva and asked him why his son had become averse to learning.

The teacher said, 'His Majesty, who sees everywhere, knows himself.' Thereupon, the King, his intention made known, paid and dismissed him.

So Rama·deva enjoyed free scope day and night in the presence of the King. At the appropriate time he was married to daughters of the King's barons. Then, in a palace that was secluded and difficult of approach even for the gods, he made love with them, like a bull-elephant with his females.

Vidhvā dhanur golikābhiḥ payas|kumbhān sa dur|madī
pānīya|hārikā ninye dhārā|dhārmika|vibhramam.
Yaṃ yaṃ khalv āṭam adrākṣīc carantaṃ rāja|vartmani
taṃ tam āhansa golābhiḥ karakābhir iv' âmbu|daḥ.
Rāja|pārśve nitya|ruṣṭaḥ so 'mātyān apy upāhasat
sāmāntāṃś ca tiro 'kārṣīt parīvāram amārayat.
Rāja|pāṭyāṃ vrajan s' âiṣa hastin" ôpādravat purīm
na kañcid vā sukhācakre rāḍ|bhiyā tu na ko 'py avak.
Rājñā 'pi rājñī|dākṣiṇyāt sa n' âśikṣi ku|śikṣitaḥ
vany'|êbhavat tataḥ so 'bhūt sarvathā 'pi nir|aṅkuśaḥ.

Kiṃ bahunā?

Sāmantān sacivān bandhūn jānapadān api
eṣa oṣāmāsa nityaṃ pradīpanaka|vahnivat.
Rāṭ|saudhe 'tha viśantaṃ mantr'|îndraṃ Buddhisāgaram
golayā kāṇyāmāsa khuralyām vānakām iva.
Nivṛtya sa gṛhe gatvā mantrayāmāsa mantri|rāṭ
‹anena kṣeṣyate rājyaṃ turaṅgeṇ' êva śṛṅgiṇā.
Tan nigrāhyo 'vaśyam eṣa› sampradhāry' êti mantriṇā
rāja|dāyāda|sāmantair vidadhe saha saṃhatiḥ.
Jñātvā kathañcit tan mantrī Subuddhiḥ Padma|bhū|bhuje
ekānte sarvam ūce ‹'tr' ôpāyaṃ deva vicintaya.›

That drunkard would pierce pails of milk with round bolts shot from his bow. The women who carried water gave the illusion of juggling with jets of water. Now he would strike with bolts whatever person he saw traveling along the King's highway, like a cloud with hailstones. Perpetually angry, in the presence of the King he would mock the ministers, and pull the barons to one side, spoiling the procession. Proceeding on the royal progress, he himself overran the city with his elephant. Nor did he treat anyone well, but no one said anything, through fear of the King. Impatient of reproof, he was not reproved even by the King due to his consideration for the Queen. So then, like a wild forest elephant, he was unrestrained absolutely everywhere.

What need of more?

He continually inflamed the barons, counselors, his kinsmen, and the citizens, like a blazing fire. Then in the royal palace he blinded in the eye with a round bolt the chief minister Buddhi·ságara, as he was entering, as if he were a target in archery practice.

The chief minister turned and went and took counsel with himself: 'The kingdom will be destroyed by him, like a horse with horns. So he must be restrained by all means.' Having come to this decision, the minister effected an alliance with the ministers and kinsmen of the King. Somehow a minister of the King's named Subúddhi found out about this and in private told King Padma all: 'Think of a way of dealing with this, Your Majesty.'

Rājā:

‹Subuddhe n' âtra sāmarthyaṃ
sāmprataṃ dāna|daṇḍayoḥ
yato 'nena kumāreṇa
sarvaṃ rājyaṃ ripū|kṛtam.
Tat tvam eva mahā|buddhe yat kṛtyaṃ me nivedaya
rājñāṃ kṛcchr'|ârṇave 'bhyarṇe karṇa|dhārā hi mantriṇaḥ.›

Subuddhiḥ:

‹Deva|nītir iyaṃ dhuryaḥ kumāraḥ pañjar'|ôdare
rājñ" ôpacaryo rājy'|ârthī kārṣīn mā '|kāṇḍa|viḍvaram.
Rāmadeva|kumāre 'py an|arth'|âgāre tato 'stu tat
svāminn etat priyo|bhūtvā m" âiva sarvaṃ vinīnaśat.›

Rājā:

‹Śrī|Priyaṅgulatā devī kumāra|sneha|vihvalā
etat prāṇa|prahāṇe 'pi kathañcana na maṃsyate.›

Subuddhiḥ:

‹Śrī|devīm avadhīry' âpi kāryam etan mahī|pate
yena devāya rājyāya prajābhyaḥ sv|asti jṛmbhate.
Śrūyatām atra dṛṣṭ'|ântaḥ ko 'py āsīt pṛthivī|patiḥ
vane so 'śva|hṛto 'yāsīd avarūḍhas turaṅgamāt.
Saras|tīre vaṭa|tale yāvad viśrāmyati kṣaṇam
saraso nirgatā tāvat kācit pātāla|kanyakā.
Rājñaḥ paśyata ev' âsau sadyo 'jāyata sarpiṇī
vaṭa|koṭarataḥ sarpo gonasaś ca viniryayau.

The King:

'Subúddhi, there is no proper means of incentive or punishment in this matter, since the entire country has been rendered hostile by the prince. Since you yourself are very wise, advise me of what should be done. Ministers are indeed the pilots of kings when a sea of troubles is at hand.'

Subúddhi

'This is Your Majesty's policy: the prince is to be confined in prison. Let a royal servant be rewarded by Your Majesty for arresting him, lest there be a sudden revolt. Rama·deva, although a prince, is an abode of worthlessness, so let this happen. Your Majesty should approve of this, lest everything be utterly lost.'

The King:

'Her Highness Queen Priyángu·lata is stirred by affection for the prince. She would never agree to this at all, even at the cost of her life.'

Subúddhi:

'Disregard even Her Highness the Queen. This must be done, Your Majesty, so that well-being be extended to the King, the kingdom, and the subjects.

Listen to an illustrative story on this matter. There was once a certain king in a forest. Having lost his horse, he was walking, since he had descended from his horse. As he was resting for a while under a banyan tree at the edge of a lake, a certain lady of the underworld came out of the lake. Before the King's very eyes, she suddenly turned into a female serpent, and a big male cobra issued forth from a hole in the tree. Then they began to make love. The King

Tau ca dvāv api remāte rājñā kruddhena tāḍitau
kaśayā «re dur|ācarau kurutho ’|karma mat|puraḥ.»
Viyujya gonaso naṣṭas tatr’ âiva vaṭa|koṭare
anyā sarasi rājñaś ca hṛdy ajāyata kautukam.
Rājño ’śva|khura|mārgeṇa sainyen’ âtha sameyuṣā
sārdhaṃ nṛpaḥ puraṃ prāpa jajñe vardhāpanaṃ mahat.
Visṛjy’ āmātya|sāmantān pradoṣe vāsa|veśmani
viśaśrāma maha|devyā saha sarvaṃ|sahā|patiḥ.
Sā ca pātāla|divya|śrī parāptā patyur antike
ākhyad «dev’ âdya sarasi majjituṃ prāptavaty aham.
Amunā prārthitā rājñ” ân|icchantī kaśayā hatā»
sa kruddha āyayau yāvat tāvad bhupaḥ prabudhya saḥ,
Rājñyai taḍāga|vṛttāntam ā mūlāntam acīkathat
sa ca devas tadā kāmyaṃ saprasāda nṛp’|ôpari.
Tataḥ śarīra|cint”|ârtham uttasthau pṛthivī|patiḥ
pratyakṣī|bhūya devo ’vag rājño sv’|āgama|kāraṇam.
«Tvad|ukti|śravaṇād bhūpa tubhyaṃ tuṣṭo varaṃ vṛṇu»
bhūpo ’vadat «sarva|sattva|bhāṣā|vijñaṃ vidhehi mām.»
«Evam astu param anyasy’ ākhyāne mṛtyur eva te!»
evaṃ rājñe varaṃ datvā devaḥ sv’|āspadam āsadat.
Pātra|bhṛty anyadā devyāṃ śrī|bhūpe svaṃ vilimpati
«ānay’ âmuṃ me ’ṅga|rāgaṃ» patim ūce gṛholikā.
So ’vag «mārye ’smi n’ āneṣye!» muhus tāv iti jalpataḥ
rāj” âhasad devy uvāca hasitaṃ kena hetunā.
Rāj” ākhyad evam ev’ êti devy ūce «’vaśyam ādiśa!»

angrily struck them with his whip, "Hey, your behavior is bad. You're doing what shouldn't be done in my presence!" They uncoupled, and the big cobra disappeared into that very same hole, while the other vanished into the lake, and wonder grew in the King's mind. The King followed the trail of his horse's hoofprints, and, reunited with his troops, returned to his city. There was a great celebration.

Having dismissed the ministers and barons, in the early evening the King rested with the Queen in their bedchamber. Meanwhile, that divine underworld goddess had returned to the presence of her husband and told him, "Husband, I was forced to dive into the lake just now. That king solicited me, and when I refused, struck me with his whip." He became angry, and arrived just as the King had woken up, and was relating to the Queen the whole story of what happened at the pond from beginning to end. Thereupon the god assuaged his intention concerning the King. Then the King arose to attend to his bodily functions, and the god became visible and told the King the reason for his coming.

"Through hearing what you said, Your Majesty, I've become pleased with you. Choose a boon." The King said, "Grant me the understanding of the languages of all creatures." "It is granted. But in your telling of it to anyone else lies your very death!" Having thus granted the King's boon, the god returned to his own abode. One day, as the Queen was smearing unguent on herself while the King held the container, a female house-lizard said to her husband, "Bring me that unguent!" He replied, "I will not be sent to my death!" They hissed the same thing once more. The King laughed, and the Queen asked what he was laughing at.

rāj" ōce «'pāya ākhyāne» «brūh' îty!» ev' āha sā ku|dhīḥ.
Bahiś citāṃ kārayitvā devyā saha gaja|sthitaḥ
dānaṃ dadānaḥ sa|parīvāro bhūpaḥ purān nirait.

Tadā chāgy" âyāci bhart" ândha|kupa|taṭa|vallarīm
so 'vadal «lātum īśe na» s" ōce «tan n' âsmi te priyā.»

Chāgo 'vadat «kim anena sa|dṛśo 'haṃ mahī|bhujā
yo 'nya|rājñī|sambhave 'pi mriyate 'syāḥ kṛte mudhā.
Paśus tad eṣa n' âhaṃ tvāṃ vin" ânyā bhaviṣyati»
rājñ" âcinti «yad eṣo 'pi jānāty etad ahaṃ na hi.»
Pratyāvṛttas tato rajā jātaḥ kalyāṇa|bhājanam
devī hy anyatra gauravyā na tu rājy'|ātma|saṃśaye.
Tad deva devī|kumārau kuru pañjara|cāriṇau
bhavat|kīrti|pratāpau stāṃ jagat|pañjara|cāriṇau.›

Pratiśrutaṃ ca tat sarvaṃ śrī|Padmena mahī|bhujā
su|buddhīnāṃ su|bhavatānāṃ vacaḥ ko n' ânumanyate.
Ity ek'|ânta|vacaḥ sarvaṃ dvāra|deśa|sthit'|ātmanā
ākarṇitam a|karṇena Rāmadevena pāpmanā.
Tataḥ samucchalat|krodha|dhūma|dhvaja|karālitaḥ
saṃtapta|tāmra|tāmr'|âṅgaḥ sa kṛt'|ânto 'bhyadhād iti.

The King explained how it was. The Queen said, "By all means, tell!" The King said, "There is death in the telling." The malevolent minded woman still said, "Tell, even so!" Having caused his funeral pyre to be built outside, mounted on an elephant together with the Queen, scattering largesse and accompanied by his entourage, the King left the city.

At that moment a she-goat asked her husband to fetch her a creeper from the steep shaft of a covered well. He said, "I'm not able to get it," and she said, "Then I'm not your wife."

The billy-goat said, "Am I like that King, who, although there are other queens, is going to die needlessly as a result of that one? I'm not going to sacrifice myself over this. Without you, there'll be another." The King thought, "What even he knows, I didn't know myself." Thereupon the King turned back and became a receptacle of good fortune. A queen is certainly to be respected in other matters, but not when there is danger to the life of kingdom. So, Your Majesty, let the Queen and the Prince be dwellers in a cage. Let them glow with the heat of your glory while dwelling in the cage of the universe.'

His Majesty King Padma assented to all this. Who does not assent to the advice of the very wise and good natured? This entire private conversation was overheard by Rama·deva himself, standing in the region of the door, wicked and lacking self-control. Then, rendered formidable by the fire of his rising anger, his body red as red-hot copper, that god of death said:

‹Dur|buddhe yadi dur|buddhi|
viṣaṃ te ’ntar ajāyata
tat kiṃ dur|ātmaṃs ten’ âmuṃ
vṛddhaṃ mūḍham amūmuhaḥ.
Dur|buddhi|viṣadān asya phalam ady’ âiva bhuṃkṣva tat!›
ity uktv” âsau kudhīḥ kṣuryā Subuddhiṃ prāharadd hṛdi.
‹Āḥ pāpa jagatī|tāpa grīṣma|bhīṣma|dav’|ânala
bhakti|yukte nitya|bhṛtye pāpaṃ kim idam ādadhāḥ!›
Iti bruvantaṃ svaṃ tātam ā|janm” âpy upakāriṇam
sarva|śatruḥ sa ku|putro ’siputry” âhan yakṛty alam.
Tataḥ kalakalo jajñe hā hā sāṃrāviṇ’|ôlvaṇaḥ
sā Priyaṅgulat” āgatya sarvaṃ dṛṣṭv” êdam abhyadhāt.
‹Hā dhig dhik karma|caṇḍāla bhuvaḥ kāla karāla|dṛk
nikṛṣṭa dhṛṣṭa pāpiṣṭa pitar’ îdaṃ kim ācaraḥ.
Tvaṃ me kim āgamaḥ kukṣau tatr’ âiva galito na kim
na cyutaḥ kim a|niṣpanno ya evaṃ tātam āvadhīḥ?›
Ity bruvāṇāṃ jananīṃ jana|nīcaḥ sa pātakī
kṛpāṇyā kṛpayā mukto jaghāna kula|pāṃsanaḥ.
Tatas tebhyaḥ prahatebhyo rakta|kulyā tridh” âvahat
rakta|nadyo narakebhya iva taṃ hvātum aiyaruḥ.
Marma|ghātāt te trayo ’pi sahas” âiva vipedire
adhitaṣṭhau svayaṃ rājyām ath’ âsau nindya|ceṣṭitaḥ.
Tataś ca sa svayaṃ rājā dāyādaiḥ paryarudhyata
upaikṣyata ca sāmantair Buddhisāgara|bheditaiḥ.

'You fool, even if the poison of stupidity was generated within you, then why, evil-natured, did you stupefy this old fool with it? Enjoy this, the fruit of the poison of your stupidity!' As he said that, evil minded, he struck Subúddhi in the heart with a dagger. 'Ah, you villain, you affliction of the world, you forest fire dreadful for the hot season, why have you done this wicked thing to this ever loyal, constant servant!' As he was saying this, his own father who had treated him with kindness from his birth, that bad son, hostile to everyone, struck him a jab to the liver with his dagger.

Then arose a great uproar consisting of confused shouts of distress. Priyángu·lata herself came and having seen it all said this: 'Ah! Alas, alas! Rendered outcaste by your deed, death of the world, you whose appearance is dreadful, vile, outrageous, wickedest of all, why have you done this to your father? Why are you my issue? Why did you not perish in this very womb? Why were you not aborted incomplete, you who have struck down your father like this?'

As she was saying this, that sub-human criminal, devoid of compassion, that disgrace of his family stabbed his mother with his knife.

Then, as they lay wounded, three times he aimed a blow at them with his bloody dagger. Rivers of blood appeared, as if summoning him to the hells. The three died simultaneously from their mortal blow, and then he took the sovereignty to himself, his way of life a disgrace. And then, himself king, he was obstructed by his kinsmen and disregarded by the barons, won over by Buddhi·ságara. The kinsmen brought

Dāyādā dāna|sanmānaiḥ sāmantān sva|vaśe vyadhuḥ
tataś c' â|jayyatāṃ prāpus te prakṣarita|siṃhavad.
Gehe|nardī Rāmadevo 'vadad ‹rājye sthirī|kṛte
etān dāyāda|sāmantān nigrahīṣye paśūn iva.›

Purī|parisare yoddhuṃ dāyādā upatasthire
Rāmadevo 'pi saṃnahya sa|balaḥ sammukho 'bhavat.
Tato dvayor api tayoḥ sainyayoḥ prajigīṣatoḥ
jajñe samara|sammardo Rāma|Rāvaṇayor iva.

Tathā hi:

Pattiḥ pattim ibhas tv ibhaṃ haya|varo
'śvaṃ syandanaḥ syandanaṃ
sadyo 'bhyait tana uddhatā bhuja|bhṛtaḥ
sva|sv'|ēśa|rājy'|êcchavaḥ
prāsā|prāsi dhanur|dhanuṣy atha bhujā|
bhujy asy|asi prahān
patty|aśv'|êbha|ratha|pravāha|subhagā
rakt'|āpagāś c' âvahan.

Bhajyamānaṃ nijaṃ sainyaṃ vīkṣya dikṣu kṣipan dṛṣau
sarva|sven' âpi Rāmaḥ sa sva|prāṇa|trāṇam aihata.
Tataḥ prāṇa|priyī|bhūya prahāra|bhara|jarjaraḥ
muktvā sarva|svam aśvena so 'naśyat Kaurav'|ēśavat.
Vijitya sarvaṃ dāyādais tasya rājyam adhiṣṭhitam
sa ca bhrāntvā videśeṣu Rāmadevo 'yam aid iha.»

over the barons to alliance with themselves by means of respectul gifts, and they became invincible, like an advancing lion. Rama·deva, shouting defiance from his lair, said, 'My regal power is firmly established. I will tame those kinsmen and barons like cattle.'

The kinsmen aligned themselves to fight in the environs of the city, and Rama·deva, having arrayed himself for battle, appeared on the facing side with his army. Thereupon the impact of the clash of the two armies both intent on conquering was like that of Rama and Rávana.

Like this:

Suddenly, foot soldier encountered foot soldier, and elephant encountered elephant, horse encountered horse, chariot encountered chariot; retainers were raised up in a continuous series on each side, desiring the victory for their own masters, missile struck against bearer of missile, bow against bearer of bow, arm against arm, sword against sword, and rivers of blood flowed, delightful with a continuous current of foot soldiers, horses, elephants and chariots.

Then, having seen that his army was put to rout, Rama· 240
deva cast his eyes in all directions, and sought to preserve his life, even at the cost of all his wealth. Then, having become devoted to life, weakened by the burden of his blows, he abandoned all his wealth and was carried away by his horse, like Duryódhana, lord of the Káuravas. Having conquered it all, the kinsmen governed his kingdom, and Rama·deva, having wandered in foreign parts, is this man who has arrived here."

So 'th' êdaṃ bhava|vṛtt|ânta|saṃvādena bhavāntaram
tath" êti vimṛśan mūrcchā vyājāt tatra kil' âgamat.
Śīt'|ôpacārato mūrcchā|virāme 'cintya|vīryataḥ
duṣ|karma|kṣayatas tasya jāti|smṛtir ath' âbhavat.
So 'yaṃ padm'|ôdbhavo vahner dṛṣadaḥ pallav'|ôdayaḥ
tasy' âpi Rāmadevasya yaj jāti|smṛtir abhyudait.
Sv|a|pratyaya|dṛḍhī|bhūta|guru|vāk|pratyayo 'tha saḥ
śrī|Sudharma|svāmi|pādān praṇamy' êti vyajijñapat.

«Bhagavann evam ev' âitan n' âtra saṃśīti|sambhavaḥ
ced yogyo 'smi bhav'|âmbhodhes tan nistāraya su|prabho.»

Guruḥ:

«Saumy' ân|eka|janur|janya|karma|śaileṣu vajrati
prādu|ṣad|duḥkha|dāv'|ârciḥ|praśame 'mbhoda|vṛndati,
Saṃsār'|âpār'|â|kūpāra|nistāre yāna|pātrati
pañca|mahā|vratī|rūpā jainī dīkṣā na saṃśayaḥ.»

Rāmaḥ:

«Bhagavan vṛtta|vṛttānta iva me sāmpratiky api
ceto|vṛttiḥ samakṣā vaḥ prasīdata yath"|ôcitam.»

Then he, having become aware that his former existence was actually so through this recitation of the events of his lives, fell right there in the appearance of a swoon. And when his swoon was over because of the cooling remedy of inconceivable efficacy which was the wearing away of his bad karma, he then had memory of his former lives. This was the springing forth of a lotus from a fire and the sprouting of shoots from a stone, since remembrance of his former lives had arisen even from this Rama·deva. Then he, his assurance of the truth having become very firmly fixed against doubt by means of what had been related by the teacher, came and bowed to the feet of the reverend doctor Sudhárman, and addressed him:

"Venerable sir, this is exactly so. No doubt can arise in this matter. If I am suitable, then help me to cross the ocean of existence, kind master."

Teacher:

"Good sir, initiation as a Jain ascetic in the form of the five great vows acts as a diamond for the rocks of karma produced over many lives of good fortune; it acts as a mass of rain clouds for the extinction of the flames of the fires of manifest suffering; it acts as a boat for crossing the boundless ocean of existence. There is no doubt about it."

Rama·deva:

"It is certainly suitable for me, like the conclusion to a story. The disposition of your mind is evident; please favor my request in the fitting manner."

Guruḥ

«Rāj'|âmātya|janapad'|â|vivirodhī dīkṣaṇ'|ôcitaḥ
tvaṃ tu n' ē|dṛk param ati|śayinām ucito 'sy api.
Yat te 'dya mama vāṅ|mantraiḥ krut|piśācaḥ palāyata
hiṃsā|piśācy api krūrā 'nye ca duṣ|karma|bhūtakāḥ.
Jāti|smaraṇa|śaṅkena hṛd|bhittis te '|malī|kṛtā
cāritra|citr'|âvatār'|âdhikāro 'sti tad atra bhoḥ.»

Rāmaḥ

«Anugṛhṇantu māṃ pūjyāḥ kāla|kṣepo na yujyate
ata eva pūjya|kalpa|pādapair mama saṅgamaḥ.»

Guruḥ

«Madhuvan madhu|māso 'pi vrate n' ârvāg|dṛśāṃ mataḥ
kadācan' âpi n' â|kālaḥ pratyakṣa|jñāninām punaḥ.»

Caitre 'py asmai tato dīkṣāṃ ditsūn jñātvā gurūn nṛpaḥ
vyajñāpayat «prabho 'muṣya dīkṣāyai kurmahe mahaḥ?»

Atha tuṣṇīṃ sthite sūrāv ūce śreṣṭhī Purandaraḥ
«rājan dravyas tav' âkhyāne 'py āhuḥ pūjyā na kurv iti.»

Teacher:

"One who is not obstructive to the king, the ministers, and the people is suitable for initiation, but you are not such. However, you are conformable to those endowed with great qualities. Since today, through the power of my words, your demon of anger and your cruel ogress of violence and the other goblins of bad karma have been ordered to depart. The flaw of your mind has been purified by the conch-trumpet of the recollection of your former lives. So in this matter there is authority for the wonderful manifestation of the ascetic life, good sir."

Rama·deva:

"Let the venerable one receive me. There should be no delay; for from then on I shall be united with the venerable wishing-tree."

Teacher:

"Although initiation in the spring months is regarded as very pleasant for those whose understanding is not inferior, nevertheless, no time whatsoever is unseasonable for those who are clearly possessed of religious knowledge." 255

And then the King, having realised that the teacher was desirous of giving him initiation in the second month of spring, declared, "Master, we will celebrate a festival for his initiation."

But when the venerable doctor remained silent, the merchant Puran·dara said, "Your Majesty, although he is a fitting object for your statement, his reverence signifies that you shouldn't do it."

Rājā Vijayaseno 'tha Rāmadevam ado 'bhyadhāt
«kañcit kālaṃ pratīkṣva yat te kurmo vrat'|ôtsavam.»
«Dev' â|viratyā duṣ|karma|kārayantyā vyagopiṣi
ekaṃ tato me 'nyad yuṣmat|prārthanā|bhaṅgato bhayam.
Tat kiṃ vacm' îti?» ten' ôkte mantry ūce Jayaśāsanaḥ
«yoga|traye mano dhuryaṃ tena tv a|viratir na te.»

Kiñ c' âivaṃ vihite rājño 'nugrahaḥ pūr|anugrahaḥ
saciv'|ânugrahas tasmān manyatāṃ manyate sma saḥ.
Jaya|kuñjaram āropya Rāmadevaṃ tato nṛpaḥ
jyeṣṭhaṃ sahodaram iva ninâya nija|mandiram.

Abhyajya rāja|snehena snehen' êva vapuṣmatā
udvartya candr'|ādi|cūrṇaiś cūrṇair iva śivaṃ|karaiḥ;
Saṃsnāpya gandh'|ôdakaiś ca śānta|âdbhuta|rasair iva
dharma|dhyāna|rasen' âiv' ālipya gośīrṣa|candanaiḥ;
Saṃvastrya divya|vāsobhir yaśobhir iva nirmalaiḥ
tat|tejaḥ|stabak'|ākāraiḥ srajayitvā ca campakaiḥ;
Sarv'|âṅgīṇair alaṅkārair guṇair iva vibhuṣya ca
airāvaṇ'|âgra|jam iv' âdhiropya jaya|kuñjaram;

Virājamānaṃ chatreṇa mitreṇ' êva śarad|vidhoḥ
cāmarābhyāṃ vījyamānaṃ bīcibhyāṃ nu nabho|dhuneḥ;
Prati|tīrthaṃ sthāpyamānaṃ saṅgītaiḥ stambhanair iva
«bhuvi dhanyo 'yam ev' êti!» stūyamānaṃ ca nāgaraiḥ;
Bhaṭṭa|thaṭṭaiḥ paṭhyamānaṃ gīyamānaṃ ca gāyakaiḥ

Then King Víjaya·sena said this to Rama·deva: "Consider what is the proper time for us to perform your renunciation festival." Upon his replying, "Your Majesty, I wished to hide from non-restraint which causes bad karma. I have one more fear concerning the denial of your request, so what should I say?" the minister Jaya·shásana said, "But your mind is fit to be yoked in the three-fold restraint, therefore you don't have non-restraint."

And having thus come to an agreement, the King was favorable, the city was favorable, the minister was favorable, therefore he decided that it should be agreed to. The King mounted Rama·deva on the royal elephant, and had him escorted around the palace like his elder brother.

Anointed with fine unguent like embodied affection; rubbed with powder of sandalwood and such like the powder creating prosperity; and bathed with perfumed water like the essence of the sentiment of wonderful tranquillity; smeared with camphor like the actual essence of the meditation on religion; and clothed in beautiful garments like stainless glories; garlanded with fragrant *chámpaka* flowers, the external expression of the blossoms of his dignity; and decorated with ornaments, like excellencies, on all his limbs; mounted on the royal elephant like the elder brother of Airávana, the elephant of Indra;

Made illustrious by a parasol like a companion to the autumn moon; and what's more fanned by two fly-whisks like a pair of billows of the heavenly Ganges; and made to halt at holy places by concerts as if with the magic power to immobilize; hymned by the townspeople "He is a very bestower of wealth upon the earth!"; and eulogized by groups of bards,

paurībhiḥ kīryamāṇaṃ ca prasūnair a|kṣatair iva;
Śrī|Rāmadevaṃ Vijasena|rāṭ sa|paricchadaḥ
Kauśāmbyāṃ bhramayāmāsa bhāga|dheyam iv' âṅgavat.

Taṃ sva|saudhe tato nītvā kṛta|śrī|devat"|ârcanaḥ
tadīya|pāṇi|padmena pratilābhya ca san|munīn,
Vimānita|vimāne 'tha rāja|bhojana|maṇḍape
a|gaṇya|puṇya|kūṭe tu siṃh'|āsane niveśya ca,
Carvya|cūṣya|lehya|pey'|ādy āhāram amṛt'|ôpamam
sa|gauravaṃ mahārājo 'bhojayat sārdham ātmanā.
Bhojan'|ân|antaraṃ tāmbūl'|ādyaiḥ sammānya sādaram
«dānaṃ pradehi dehibhya iti!» rājñ" ôkt' āha saḥ.
«Śrī|rājendra mahā|dānam a|bhī|dānaṃ prakīrtyate
tac ca dattaṃ mayā pūrvam anyac c' ācāra|mātrakam.»
Sa|vismayaṃ nṛpo mantri|mukhyānāṃ mukham aikṣata
purodhāḥ Śūra ūce 'tha «nirīhāṇām iyaṃ gatiḥ.»
Dhanaḥ sārthapa āh' «âitaṃ kiñcit sv'|âbhīṣṭam ādiśa»
vihasya Rāmadevo 'vak «śrūyatāṃ man|manīṣitam.
Sarva|caity'|ârcanaṃ bandi|mokṣo māri|nivāraṇam»
rāj" ōce «'daḥ prage kāryaṃ vīra rātriṃ tu jāgṛta.»
Dvitīye 'hni sv'|êṣṭaṃ sakalam api nirmāpya sahasā
jayen' ārūḍhaḥ śrī|nṛpa|suta|dhṛta|cchatra|camaraḥ
sphurad|divy'|ôlloce pratipada|maṇī|toraṇa|caṇe
jin'|āgare Rāmaś caraṇa|kamalāṃ voḍhum agamat.

serenaded by singers, and strewn by the townswomen with flowers like imperishable blooms;

Thus, reverend Rama·deva was paraded around Kaushámbi by King Víjaya·sena accompanied by his retinue, as if he were the embodiment of the granting of good fortune.

Then, having led him into his palace, after worshipping the image of Prosperity, and having given the monk-to-be presents with the lotus of his own hand, and in the royal dining hall, which put to shame a celestial residence, but was the hall of countless meritorious acts, the great King seated him alongside himself on the lion-throne and feasted him with great respect on food like nectar, consisting of chewables, suckables, lickables, drinkables, etcetera. After the meal, the King paid his respects to him by reverentially offering him betel and suchlike, and upon the King's asking him, "Bestow a gift on the embodied ones!" he replied: "Great King, the granting of freedom from fear is reputed to be the greatest gift, and what I granted before was a different pattern of behavior." The King glanced in astonishment toward his chief ministers, whereupon the priest Shura said, "This is the conduct of the indifferent." The caravan-owner Dhana said, "State whatever you desire." Rama·deva smiled and said, "Let my desire be heard: worship at all holy places, the release of prisoners, and the prevention of slaughter." Then the King said, "It will be done first thing in the morning, ascetic hero, but now prepare for rest." On the following morning, having immediately caused his entire desire to be effected, mounted on the royal elephant, with fly-whisks and a parasol held by His Majesty's sons, Rama·deva proceeded to procure the prosperity of asceticism in the abode

280 Sudharma|svāmī ca prapaṭhita|mahā|maṅgala|kala|
dyusad|vargā|sevyaḥ sapadi muditaḥ saṅgha|sahitaḥ
Jin'|âgāre tatra tridaśa|pura|siddh'|ālaya|kṛt'|â-
nukāre prāṇaṃsīt parbhv|Ṛṣabha|devaṃ prathamataḥ.
Śrīmat|saṅgha|yutaḥ pravandya vidhinā devān śitau caitrike
pañcamyāṃ guru|maitrame ca mithune lagne gurau lagnage
ṣaṣṭe śveta|rucau tṛtiya inabhuvy ekādaśe bhāskare
sūrir dīkṣayati sma dhūta|vṛjinaṃ taṃ Rāmadevaṃ mudā.

Iti|śrī|Vardhamāna|sūri|śiṣy'|âvataṃsa|vasati|mārga|prakāśaka|
prabhu|śrī|Jineśvara|sūri|viracita|Prākṛta|śrī|nirvāṇa|Līlāvatī|ma-
hā|kath"|êti|vṛtt"|ôddhāre Līlāvatī|sāre jin'|âṅke Rāmadeva|rā-
ja|kumāra|krodha|hiṃsā|kuṭumb'|ācāra|vistāra|vyāvarṇano nāma
dvitīya utsāhaḥ.

of the Jina, famous for its gateway with the jewelled pavement, its beautiful awning glistening.

And the venerable Sudhárman, about to be attended on 280
that spot by a company of gods softly and melodiously reciting powerful auspicious blessings, full of joy and attended by his monks, in that temple of the Jina, which resembled the abode of the blest in the city of the gods, first of all paid his respects to the image of holy Lord Ríshabha. And on the fifth of the bright fortnight of the second month of spring, the lunar mansion being presided over by Mitra in Mercury, the heavenly twins having arisen, Jupiter abiding on the ecliptic, on the sixth day of the bright moon, on the third of Saturn, on the eleventh of the sun, the reverend doctor, accompanied by the holy monastic congregation, worshipped the gods according to injunction, and joyfully initiated Rama·deva, whose sinfulness had been cast away.

Here ends the second canto entitled "The Narration of the Particulars of the Conduct of the Offspring of Anger and Violence, and the Youth of King Rama·deva," of the Jain epic, *The Epitome of Queen Lilávati*, an epitome of the events of the Prakrit *The Epic Story of the Auspicious Final Emancipation of Lilávati*, composed by the venerable doctor Jinéshvara, the illuminator of the path of the lodging-dwellers, the garland of the pupils of the venerable doctor Vardhamána.

3
THE DESCRIPTION OF THE CHARACTER OF THE COUPLE, PRIDE AND FALSE-SPEECH

Ath' âparedyur udyāne Sudharma|svāmi|sad|gurum namas|kṛty' âmātya|mukhyai rājan rājā vyajijñapat. «Prabho māna|mṛṣā|bhāṣā|kuṭumbasya vijṛmbhitam vijṛmbhate manaḥ śrotuṃ samprati pratipādyatām.»

Sūrir ūce «śrī|Vijayasena śrī|Jayaśāsana Sūra Purandara Dhanadeva samyag niśamyatām. Garva|parvatam ārūḍho mṛṣā|dūṣita|cetanaḥ uccaistarān laghiṣṭho 'pi tṛṇāy' âpi na manyate.

Tathā hi:

Jātyān jāti|vihīno 'pi vimānayati māna|bhāk mahā|kulān nyak|kulo 'pi kalaṅkayati kelinā. Kāma|rūpān ku|rūpo 'pi darp'|ândhaḥ prajugupsate tṛṇavat kaṇa|mando 'pi vibrūte bala|śālinaḥ. Nirakṣaro 'py abhimānī nihnute jñāna|bhāskarān vikṛṣṭa|tapaso 'mbho|dhīn dhānya|kīṭo 'pi nindati. Nānā|labdhi|nidhānebhyo labdhi|vandhyo 'py asūyati dāridrya|duḥkha|dagdho 'pi hasaty aiśvarya|śālinaḥ. Yaṃ yaṃ guṇaṃ guṇavatām ahaṅkārī karoty adhaḥ tena tena guṇen' âiṣa hīyate bahuśo bhave.

Now in the garden on the following day, the King, 1
resplendent among his chief ministers, paid his respects to the true teacher, venerable Sudhárman, and requested him: "Venerable sir, my mind is all agape to hear about the appearance of the offspring of Pride and False Speech. Please lecture about it forthwith."

The reverend doctor said, "Your Majesty Víjaya·sena, your honor Jaya·shásana, Sura, Puran·dara, and Dhana·deva, please listen attentively. Having ascended the mountain of pride, his mind corrupted by falsehood, despite being extremely insignificant himself, he does not value at a straw the very highest.

Just like this:

Full of pride, although lacking good birth, he treats with 5
disrespect those of good birth; although of a low family, he defames with amusement those of good family. Despite being deformed, blinded by pride, he wishes to spurn those having the form of Love. Although weak as an atom, like a man of straw, he contends with the strong. Although illiterate, full of conceit, he contradicts the suns of knowledge; despite being a grub in a pile of grain, he reviles the oceans of protracted asceticism. Although devoid of property, he grumbles at the depositories of manifold property. Although consumed by the pain of poverty, he mocks the possessors of power. Whatever excellence of those endowed with excellence the egotist denigrates, in reality he is deprived of that excellence many times over.

Kiṃ bahunā?

Mātuḥ pituḥ svasur bhrātuḥ sva|janasya janasya ca
gṛhṇāti na guṇaṃ kv' âpi sv'|âhaṅkāra|kad|arthitaḥ.
Yaṃ dūṣayaty asau tasya putrair mitraiś ca bāndhavaiḥ
nivāryamāṇaḥ kalahāyate praharate ca tān.
Tat|putr'|ādyā nivartante cet tadā jita|kāśy asau
labdha|prasara ākrośaty uttamān api dur|madī.
Tatas tad|bhṛtya|mitr'|ādyaiḥ kuṭṭyate badhyate ca saḥ
tath" âpi dur|bhaṣann eṣa kṣipyate cārak'|ôdare.
Tatr' âpi ca mad"|ādhmāto guptipān api nindati
kad|arthitaś ca tair yāti narake 'haṃ|yut'|āyutaḥ.

Tataḥ kathañcan' ônmajjya cej janma labhate nṛṣu
tath" âpi hīna|jāty|ādi|paṅkilaḥ kila jāyate.
Prāgvad abhyākhyāna|śūro 'bhimān'|ôddhura|kandharaḥ
pitṛ|bandhu|suhṛtsv eṣa na snihyati kathañcana.
Sarva|vairī pitṛ|ghātī sarva|sv'|âpahṛtau kṣitau
bambhramyate raṅka iva yadvad eṣa Sulakṣaṇaḥ.»
«N' âiṣa prabhu|sabh"|âmbhodhāv asmābhir upalakṣyate
kiṃ duṣ|kṛtaṃ ca cakre 'sau spaṣṭam ākhyāhi su|prabho.»
Ity ukte bhū|bhujā sūrir ūce «yas tava pṛṣṭhataḥ
mad'|ādhmātaḥ sad" ôdgrīvaḥ sva|dor|vīkṣ"|ākul'|ēkṣaṇaḥ,
Nāmnā Sulakṣaṇo nir|lakṣaṇaḥ s' âiṣa vibudhyatām
yac c' âsau duṣ|kṛtaṃ cakre tat sampraty abhidhīyate.

What need of more?

Rendered useless by his egotism, he nowhere recognizes excellence in his mother, father, sister, brother, or kinsmen. When the sons and relatives of someone he has offended attempt to restrain him, he abuses and attacks them. If that person's sons and so on turn away, then mad with pride he ranges at large with doubled fist threatening even the highest. Then he is roughed-up and bound by his servants, friends, and such. Even so, he continues his abuse and is cast into prison. And even there, puffed up by arrogance, he abuses the prison guards, and after being tortured to death by them, goes to hell, being possessed by pride.

Afterwards, if he somehow emerges and obtains a rebirth among mankind, nevertheless he is certainly defiled by birth in a low caste. As before, a champion for groundless slanders, his neck unrestrained by the burden of his conceit, he feels no affection at all for his parents, relatives, and friends. Hostile to everyone, the destroyer of his parents, he wanders constantly over the earth, depleted of all possessions, like a beggar, just like Sulákshana over there." "I am not able to perceive him in the ocean of the assembly. Make him known clearly, good master, and what crimes he has committed." Upon the King's speaking thus, the reverend doctor said, "Behind you, inflated with pride, his neck continually upraised, his eyes confused by the sight of his forearms, is an undistinguished man Sulákshana: I shall forthwith relate the crimes which he has committed so that that very man will become enlightened.

Maruto dakṣiṇā yatra su|manaḥ|śreṇayo 'dbhutāḥ
rāj" âvadāta|ruci|bhāg vimalāś c' âmbara|śriyaḥ,
Tad asti Bhārate kṣetre sadā pika|virājitam
vasantavaj jan'|ānandi śrī|Vasantapuraṃ puram.
Tatra Sidhārtha|nām" âbūd rājā yasy' ātma|sambhavaḥ
Vardhamāno yaśor āśir agīyata jagat|traye.
Saubhāgya|bhāgya|kamalāvatī śrī|Kamalavatī
tasy' âgra|mahiṣī jajñe Yājñasenī|bhid"|ântaram.
Tatra saujanya|janyurvī dākṣya|dākṣiṇya|sāgaraḥ
śreṣṭhī Sāgaradatto 'bhūd bhūṣaṇaṃ pūr|mṛgī|dṛśaḥ.

Vikasvara|saro|janma|mano|jña|kara|pallavā
priy" âbhūt kāma|jananī Śrīs tasya śrī pater iva.
Tayoś ca tanayo jajñe mano|ratha|śat'|ârthitaḥ
kām'|ânurūpa|rūpa|śrīś cakre vardhāpanaṃ mahat.
Hūtas tad" âiva daiva|jño
jñāta|putra|janu|kṣaṇaḥ
sampradhārya viṣaṇṇ'|ātmā
dhūnaṃ dhūnaṃ śiro 'bhyadhāt.
‹Eṣa krūra|grahair dṛṣṭe nakṣatre garbham āgataḥ
jātas tu bho kuj'|āśliṣṭe 'rka|dagdhe Rāhu|lattite.
Lagne tu śaninā sarva|dṛṣṭyā dṛṣṭe tato 'sakau
āratāḥ pañca|varṣyās te kulaṃ niṣṭhāpayiṣyati.›

Where the winds blow from the south, the masses of flowers are marvellous, the moon partakes of dazzling splendor, and the lights of the sky are spotless, there in this continent of Bhárata, constantly beautified by cuckoos, is the lovely city Vasánta·pura (Spring City), like Spring, the bringer of delight to the people. In it ruled a king named Siddhártha, whose son was Vardhamána, a benediction of glory sung throughout the triple universe. A goddess of prosperity for the possession of good fortune, his principal Queen, Kamalávati, was regarded as another kind of Dráupadi.* In that city, lived a merchant Ságara·datta, an earth for the production of benevolence, an ocean of piety and industry; an adornment for the deer-eyed lady that was the city.

Her fingers as delightful as opened lotus buds, his wife, a genetrix of love, was called Shri; she was like a goddess of good fortune for her husband. And a son was born to them, longed for one hundred fold in their hearts' desire. Shri, her form suitable for love, held a great festival to celebrate his birth. At that time an astrologer had been summoned, and the moment of the son's birth was made known to him. After deliberating, he despondently shook his head again and again and declared: 'He was conceived in a lunar mansion observed by inauspicious planets and born, Sir, in one embraced by Mercury, burnt by the sun, and kicked by Rahu, but then, having completed his fifth year when the decisive point of the ecliptic is observed by all-seeing Saturn, he will destroy your family.'

Tataḥ śreṣṭhy ākulo 'vādīd ‹asti daiva|jña kiñcana
śāntikādy atra yen' êdam ariṣṭaṃ pratihanyate.›
So 'vadat ‹śānti|karm'|ādi dhruva|bhāviny a|karmaṭham.›
śreṣṭhy ūce ‹su|dhiyo 'vaśya|bhāvy api ghnanti tad yathā.
Kṣitipratiṣṭhita|pure Jitaśatrur mahī|patiḥ
śrī|Buddhisāgaro mantrī sāgaraḥ pratibhā|śriyām.
Subuddhis tanayas tasy' ânyadā sadasi bhū|bhujaḥ
āgan naimittikaḥ ko 'pi tīt'|ânāgata|varti|vit.
Jaya dev' êty ath' āśiṣy' ôpaviṣṭo bhū|bhuj" ôditaḥ
jñānaṃ kva te 'vak sa «deva bhūte bhavati bhāvini.»

Tato 'ntika|sthe sacive sa rājñ" ōce «'tra saṃsadi
kasya kiṃ bhāvi pakṣ'|ântaḥ śubh'|â|śubham udīraya.»
Vimṛśya jñāny avag «deva prakāśaṃ bhaṇyate?» «bhaṇa!»
«saciv'|ēśa|kuṭumbe 'tra pakṣ'|ântar mārir eṣyati.»
Sa|bhayaṃ bhū|dhavo 'vādīt «kutaḥ sā?» so 'vadat «prabhoḥ
mantrī naḥ pitṛvan mānyo n' âpamānyaḥ kad" âpi bhoḥ.»
«Jñānin sva|jñānam ādāy' ôttiṣṭha tat tiṣṭha mā kṣanam!»
rājñ" êty ukto nimitta|jño viṣaṇṇaḥ sahas" ôtthitaḥ.
Viṣedur mantri|mitrāṇi tad|a|mitrāś ca pipriyuḥ
rāj'|ântaḥ|saudham adhyāsta mantrī tu sva|gṛhaṃ yayau.

Thereupon the agitated merchant said, 'Is there any propitiatory rite or such in this matter by which this impending misfortune can be prevented?' He said, 'Propitiatory rituals and so on are ineffective against an inexorable future event.' The merchant replied, 'The intelligent are able to obstruct even an inevitable future, as in the following instance: In the city of Kshiti·pratíshthita King Jita·shatru had a minister, honorable Buddhi·ságara, an ocean of the riches of intelligence. His son was named Subúddhi. One day a certain astrologer who knew past, present, and future came to the King's assembly. He entered with a blessing for the King's prosperity, and the King asked him what he knew, and he replied, "Past, present, and future, Your Majesty."

Then, as his minister stood nearby, the King, among his assembly, asked, "Declare what the next fortnight will bring to someone, whether it is good or bad." The astrologer reflected and asked, "Should it be spoken openly?" "Speak!" "Within a fortnight death will come to the family of the lord of this minister." Filled with the fear of death, the King asked whence it would come. He replied, "A minister should be respected as our father; he should never be treated with disrespect, Sire." "Fortune-teller, get up and take away your prediction! Don't remain with it for one moment!" Thus addressed by the King, the knower of omens immediately left. The minister's friends were depressed and his enemies were delighted, but the minister passed within the inner apartments of the palace and returned to his own home.

Mantriṇā guptam āhūya pṛṣṭo 'riṣṭasya kāraṇam
naimittiko 'vadan «mantrin Subuddhis tava nandanaḥ.»
Sat|kṛtya n' ânyasya kathyam idam ity uparudhya ca
jñāninaṃ vyasṛjan mantrī taṃ ca nandanam āhvayat.

Pitā:

«Vatsa naimittiken' ôktas tvan|nimittaḥ kula|kṣayaḥ
tad brūhi kena vidhinā vidhiḥ pratividhīyatām.»

Putraḥ:

«Tyajed ekaṃ kulasy' ârthaṃ iti nīter bhavad|girā
nāma|śeṣī bhavāmy astu kulasya paritaḥ śivam.»

Pitā:

«Vats' ādhatse mad|vacaś cen na kasy' âpy a|śivaṃ tadā
turya|buddhyā pratibaddho vidhiṣ ṭagamag'|ēkṣatām.»

Putraḥ:

«Tvad|vacas tāta n' ādhāsye kasy' ādhāsye tadā nanu
mat|prāṇair atha dhī|bāṇair dur|vidhiṃ runddhi śādhi naḥ.»

Pitā:

«Sādhu sādh' ûditaṃ vatsa vatsala sva|kula|śrīyam
evam evam upāyena tīrṇo 'yam aśiv'|ârṇavaḥ.»

The minister summoned the fortune-teller in secret and asked him the cause of the disaster. The fortune-teller replied, "Minister, it's your son, Subúddhi." The minister gave the fortune-teller a gratuity and told him not to tell anyone about it. He dismissed him and summoned his son.

Father:

"My son! A fortune-teller has declared you to be fated to be the destruction of the family, so state by what method this prediction can be counteracted."

Son:

"According to your honor's lectures on political science, a single person should be abandoned for the sake of the whole family. My name only will abide, but prosperity will remain among the family."

Father:

"My son, if you take my advice, then misfortune will come to no one. Let precept yoked with keen intelligence look ahead unblinking." 45

Son:

"If I don't accept your advice, who other's should I accept, then? With my vital spirits or with the arrows of intelligence, obstruct the bad fate foretold by the fortune-teller!"

Father:

"Well-done! Excellently spoken, my son, devoted to the prosperity of your family! Certainly by such strategy this dangerous foaming ocean has been passed over."

Tataś ca:

Kārayitv" ôru|mañjūṣāṃ marut" âpy a|praveśanām
mantrī tatr' âsayat putraṃ sārdhaṃ jala|phal'|ādibhiḥ.
Loha|paṭṭair dṛḍhaṃ baddhvā tālayitv" âṣṭa|tālakaiḥ
puṃbhir utpāṭya rāṭ|saude nītvā mantrī nṛpaṃ jagau.
«Sarva|svaṃ me tvad|dṛṣṭy|agre pakṣaṃ rakṣaṃ sva|yāmikaiḥ
tāvat sv|āvāsa ev' âvasthāsye n' âiṣyāmi vo 'ntike.»

Iti rājñ" âṅgī|kṛte 'tha sv'|âuko|dvārāṇi bandhubhiḥ
niyantrya veṣṭayitvā ca prakīraiḥ sv'|âika|bhaktibhiḥ.
Caityeṣv arcāṃ vidhāpy' ôccaiḥ sa|kuṭumbo 'ti|jāgarī
dharma|dhyānena mantry asthāt tataś c' âhni trayo|daśe,
Rāṭ|saudhe 'bhūt kalakalo «'yaṃ Subuddhir amātya|sūḥ
Ratnāvalyā rāja|putryā veṇīṃ chitvā svadhām nyagāt.»

Rudatī sā chinna|veṇir gatvā rājñe 'bhyadāt «pitaḥ
prārthit" âham an|icchantyā chinnā veṇir mam' âmunā.»
Kruddho 'tha Yamavad rājā vijñapto bhraṣṭa|mantriṇā
Mohilena «ciraṃ svāmī jīvanty āyur|balāt param.
Yac cakre mantry asau pāpas tad ahaṃ vedmi mūlataḥ.»
atha rājñā sa ev' ôktaḥ «pāpo 'sau srāṅ nigṛhyatām.»

And then:

The minister had a wide chest made, without a space even for the wind to enter, and laid his son in it, together with water, food, and so on. He bound it with iron bands and had it locked with eight locks. Then, having ordered his servants to lift it up, the minister took it into the royal palace, and went before the King. "All my wealth is to be placed within your regard and guarded by my watchmen. I am going to stay in a holy place, for as long as I remain there I shall not come into your presence."

Then, when the King had agreed to this, he blockaded the doors of his house with his relatives and surrounded them with trusty men devoted only to him. After causing extensive acts of worship to be performed in temples, the minister, together with his family, remained wide awake in meditation on religion. Then, on the thirteenth day, there was a great commotion in the royal palace: "Subúddhi, the minister's son, that fire for the oblation, has cut off Princess Ratnávali's hair-braid and gone into his own home!"

She, her braid cut off, went weeping to the King, her father, and declared, "He solicited me, and when I refused, cut off my braid!" The King was as angry as Death. A fallen minister, Móhila, addressed him: "May Your Majesty live a long time, longer than the force of life. I understand what that criminal minister has done right from the start!" Then the King said to that same man, "Let the criminal be arrested immediately."

Tataḥ sa|sainyaḥ so 'dhāvan
mantri|sainyaṃ ca sajjībhūt
su|bandhun" âtha suhṛdā
mantrī bhūpaṃ vyajijñapat.
«Prāg|bhakty" âiv' âika|vāraṃ me su|svāmin dehi darśanam
sarva|svaṃ me yena yāti rāṭ|kośe yāti n' ântarā.»
Rājñā raṇe niṣiddhe 'tha svapuṃbhir garbhito gataḥ
rājñaḥ samakṣaṃ mantrī tāṃ mañjūṣām udaghāṭayat.
Tatas tad|antaḥ praikṣanta kṛpāṇī|veṇi|pāṇikam
rājā mantrī yāmikāś ca Subuddhiṃ mantri|nandanam.
Mantry ūce «yāmika|kṣūṇaṃ.»
te 'py ūcur «na manāg api.»
rāṭ vismitaḥ sm' āha «mantrinn
indra|jālam idaṃ kim u?»
Mantry ūce «deva daivena devena dānavena vā
pratikūlam idaṃ cakre 'nukūlaṃ tu prabhor dṛśaḥ.»
«Tattvaṃ brūh' îti» rājñ" ôkte yathāvad dhī|sakho 'bhyadhāt
«dhīr|aḍḍanaṃ dhṛtaṃ deva dhāmn" â|skhali|hatir vidheḥ.»
Dhūnaṃ dhūnaṃ śiraś citrād rājñā śrī|saciv'|ēśvaraḥ
īśvaratvaṃ paraṃ ninye candra|mauli|pradānataḥ.
Tad daiva|jña daivam evam upāyen' ânukūlyate
so avak śreṣṭhis «tava gṛhe śreyaḥ śāntir vijṛmbhatām.»

Thereupon, he advanced with his forces and overcame the forces of the minister. Then the minister informed the King by means of a very close friend: "Let me enjoy just one boon for my previous devotion, generous master. Grant me an audience, so that all my wealth will go into the royal treasury and not go astray elsewhere." Then, when the King had put a stop to the battle, the minister arrived in the midst of his servants and had that chest unlocked in the presence of the King. Thereupon, the King, the minister, and the watchmen saw within it Subúddhi, the minister's son, with a braid of hair and a knife in his hand.

The minister said, "There has been some neglect on the part of the guards." They said, "Not even for a moment." The King was amazed and said, "Is this a conjuring trick, or what?" The minister said, "Your Majesty, this is a supernatural event performed by fate, a god, or a demon, but it is well-intended for Your Majesty's sight." Upon the King's asking him to tell the whole truth about it, the wise minister related just what had happened: "The shield of intelligence was held by the family, Your Majesty, but the blow of fate was inevitable." Having shaken his head again and again in wonder, the King invested the honorable chief minister with supreme power by the presentation of a glittering diadem. So by such means the fortune-teller ameliorated the fortune which he had predicted, and the merchant said, "May the blessings of prosperity flourish in your home!"

Dvā|daś'|âhe vyatikrānte kānte candra|bale śiśoḥ
Vasundhara iti nāma śreṣṭhī śreṣṭham atiṣṭhapat.
Kiyaty api gate kāle kālen' êva niropitaḥ
kiṃrāj" êv' âti|duṣkālaḥ prāsarat tatra nīvṛti.

Tathā hi:

Ghanā na vavṛṣus tāvad vṛṣṭau bījāni n' ôdaguḥ
udgat'|ân|ītibhir jagdhāny a|jagdhāny a|phalan na hi.
Kṣudh|ārtta|duḥkh'|ārtta|janaṃ nir|jal'|ânna|phal'|âṃśukam
narak'|āvāsa|deśyaṃ tad Vasantapuram apy abhūt.

Api ca:

Dātāro 'pi hi yācakatvam agaman
dravy'|ēśvarā niḥ|svatāṃ
brahma|skanda|mukunda|śambhu|vimukhā
dhānyaṃ pradadhyur janāḥ
hā vyakrīṇata sūrpa|koṇaka|gaten'
ânnena sauv'|âṅga|jān
raṅkūkair aṅka|raṅkair aviralā
jajñuḥ khilāḥ śrī|pathāḥ.
Raurave bhairave 'py evaṃ Sāgaradatta|veśmani
a|kṣayaṃ dhana|dhāny'|ādi ratn'|âdyam iva sāgare.
Tath" âpi dur|daiva|vaśāt kule 'sya sakale 'pi hi
śītalikā mahā|vyādhir udabhūn nyag|abhūd api.
Ten' âiva vyādhinā mṛtyu|kiṃkareṇ' êva tat|kulam
sarvaṃ mṛtyu|puraṃ ninye taṃ vin" âikaṃ Vasundharam.
«Hā mātaḥ pāyaya payaḥ pitar vījaya mamakāḥ»
ity|ādi vilapan s' âiṣa babhrāma sva|gṛh'|ôdare.

When the twelfth day had passed, when the light of the moon was lovely, the merchant gave his son the auspicious name "Vasun·dhara." After some time had elapsed, appointed by Death himself, an extremely bad famine advanced upon that country, like a wicked king.

Like so:

For as long as the clouds did not open, no seeds sprouted in the rain. When what has not been eaten is eaten by seasons in which draught has arisen, it is certainly not without consequence. With its inhabitants oppressed by hunger and distress, lacking water, food, fruit, and clothes, resembling the inhabitants of hell, such was Vasánta·pura.

And besides:

Indeed, even generous donors were reduced to men- 70
dicancy, the possessors of wealth to poverty; indifferent to Brahma, Skanda, Mukúnda, and Shambhu, the people meditated on grain; alas!, they even sold their offspring for the grain contained in the corners of a winnowing-basket; the barren highways were packed with the gaunt bodies of starving beggars. Even in this fearful hell, the giving of various kinds of charity in Ságara·datta's household was unending; it was like an edible jewel in the ocean. Nevertheless, through the will of adverse fate, a very bad case of smallpox arose among all his family, although it had abased itself. By that very disease that entire family was led to the city of Death as if by Death's servant, except for that one, Vasun·dhara. He kept wandering around inside his house, wailing, "Give me water, my Mother! Fan me, my Father!" and so on.

Tad|doṣa|dūṣitasy' âsya gṛhasya dvāri kaṇṭikāḥ
tad|doṣa|gamana|bhiyā dīyante sma janair ghanāḥ.
Jighatsayā tac|chavānāṃ praviśadbhir balāt śvabhiḥ
cakre chidraṃ kaṇṭik'|âdho nirait tena Vasundharaḥ.
Sa nistrāṇo bhraman raṅka|vṛttyā kukṣiṃ|bhariḥ puri
pañca|hāyanatāṃ bheje durbhikṣaṃ pañcatāṃ punaḥ.
Tataḥ subhikṣe sañjāte Vasantapurato 'vahan
sārthāḥ sārthena ken' âpi niryayau sa Vasundharaḥ.
Sārthe bhaikṣ'|ālābhato 'bhūt pākhaṇḍī muṇḍa|muṇḍanāt
maunī pavana|rodhī ca so 'gāt Kṣitipratiṣṭhate.

Jātyā kulena śīlena tapasā dhyāna|mudrayā
mithy"|âbhimānī jajñe 'sau guṇināṃ guṇa|matsarī.
Mithy"|âbhimān'|âika|dhano mithyā|vāda|vaśaṃvadaḥ
tādṛṅ|mithyā|janaiḥ sevyaḥ sva|bakaṃ manyate 'sakau.
Nir|alambā nabha iv' â|pratibaddhāḥ samīravat
tejasvino ravir iv' ân|upalepāś ca padmavat,
Candravan nayan'|ānandā niṣ|prakampāś ca Meruvat
sāgaravac ca gambhīrā dur|dharṣāḥ pañca|vaktravat,
Śrīmantaḥ Suvrat'|ācāryāḥ parivāryāḥ su|sādhubhiḥ
Kṣitipratiṣṭhita|puram alañcakrur ath' ânyadā.

Teṣu tatr' âbhyuditeṣu jñāna|bhāsvatsu sūriṣu
sa Vasundhara|pākhaṇḍī ghūkavad vyamanāyata.
Na ko 'pi yāti tat|pārśve pūr|loko guru|vandakaḥ
sati satya|krayāṇe 'ṭṭe kṛtrime yāti kaḥ su|dhīḥ.

The people had placed dense thorn-bushes at the door of that house which had been contaminated by disease, through their fear of the egress of its disease. A hole had been made underneath the thorn-bushes by the forcible entry of dogs eager to eat the corpses in the house, and Vasun·dhara escaped through it. Lacking any support, he wandered around the city in the condition of a beggar, filling his own belly. He attained his fifth year, and at the same time the famine passed away. Then, there being a good supply of provisions, trading caravans set off from Vasánta·pura, and Vasun·dhara left with one of the caravans. Since he had received alms among the caravan, he shaved his head bald and became a bogus ascetic. He entered Kshiti·pratíshthita as a breath-restraining ascetic. 75

Full of false pride in his caste, family, morality, asceticism, and meditation postures, he was envious of those possessed of excellence. His sole treasure his false pride, addicted to false speech, attended by similar false people, he meditated on his hypocrisy. Then, free from support as the sky, free from attachment as the wind, brilliant as the sun, undefiled as a lotus, and delightful to the eye as the moon, free from agitation as Mount Meru, profound as the ocean, unconquerable as a lion, the reverend teacher Súvrata, accompanied by his entourage of true ascetics, one day ornamented with his presence the city of Kshiti·pratíshthita. 80

Since that sun of knowledge, the reverend doctor, had arisen in that place, the bogus ascetic Vasun·dhara was treated with disrespect, like an owl. None of the townspeople visited in order to pay respect to him as a teacher. What wise person goes to a bogus auction when genuine 85

Tac|chidra|dṛṣṭiḥ phaṇivan na so 'paśyat tad andhavat
upācarac ca carikāḥ sādhu|kṣobhaṇa|hetave.
Tato '|kāle samāyāntyas tā niṣiddhāḥ su|sādhubhiḥ
«sāyaṃ dvārān nivṛty'» ōcur «vasaty antar vayaṃ gatāḥ.»
Tad dur|vākyāni pūr|lokaḥ samyag|dṛṣṭir na manyate
sa c' â|hetu|ripuḥ pāpaḥ prerayāmāsa tā muhuḥ.
Ath' ânyadā saṅgha|yutān yātaś caitye gurūn amūn
carik"|âikā puro|bhūya spaṣṭaṃ dhṛṣṭam ado 'vadat:
«Dharma|prapāḥ satyam eva vidhinā vihitā vayam
aṣṭ'|âṅgāni paraṃ yāsāṃ bhujyante 'nyaṃ ta eva tāḥ.
Yūyaṃ tu kamrā mudh" êti» tad|vācā rakṣakair dhṛtāḥ
guravaḥ sā ca pāpiṣṭā nītāḥ sarve nṛp'|ântike.
Rājñā ca Nayasāreṇa sūrayo 'bhyutthitā natāḥ
tat|samakṣaṃ ca tad|vārt" ārakṣai rājñe nyavedyata.
Dāntān śāntān nirvikārān vīta|rāg'|âdhva|jāṅghikān
gurūn vīkṣy' âiva nirdoṣān divya|cakṣur nṛpo 'budhat.
Papraccha ca prabho «'yaṃ vaḥ kuto vyatikaro 'nayā?»
sūrir ūce «nirnimittaḥ prag|bhave naḥ kṛto 'thavā.»

goods are at hand? Like a cobra, Vasun·dhara gazed looking for his weak spot, but he could not see, as if blinded by him. Then he sent female mendicants to go arouse the monk. When they were turned back by the true ascetics on the grounds that they had come at an inopportune time, they said, "In the evening we will come and break down the door and stay the night inside." The right-minded citizens paid no regard to their loose talk, but that rogue, who had no reason for his hostility, continued to incite them.

Then one day, as the teacher was walking in the temple accompanied by his monastic congregation, one of the female mendicants stood before him and boldly and impudently said this: 90

"We are reservoirs of religion, intent on a virtuous way of life, but there are those whose eight parts of the body are enjoyed in another way by you! But your lust is vain!" Because of her accusation the teacher was arrested by the police, and he and that wickedest of women were all brought before the King. And King Naya·sara rose from his seat and bowed to the reverend doctor. In his presence the police informed the King of what he had been doing. And having perceived that the teacher was self-restrained, tranquil, free from agitation, a courier for the road of subdued passion, the King, whose insight was divine, knew that he was innocent. And he asked, "What's the reason for this conflict of yours with her?" The teacher said, "There is no reason, unless it happened in my former life." 95

Atr' ântare divi daivī vāg abhūd «bho niśamyatām
Vasundharaka|pākhaṇḍi|pāśasy' êdaṃ vijṛmbhitam!»
Sā parivrājikā baddhā kaśābhis tāḍitā tataḥ
Vasundharaka|pākhaṇḍi|vṛttāntaṃ mūlato 'lapat.

Tataḥ śrī|Nayasāreṇa bhū|bhujā datta|hastikāḥ
śrīmantaḥ Suvrat'|ācāryā gambhīryād ati|sāgarāḥ,
«Jayatād arhatāṃ tīrthaṃ devatābhiḥ prabhāvitam
ity» uccaiḥ paritaḥ paṭhyamāne maṅgala|pāṭhakaiḥ,
Vardhāpane spharyamāṇe śrī|saṅghena pade pade
sāyaṃ sv'|ôpāśrayaṃ jagmur nirjagmuḥ dviṣatāṃ mudaḥ.

Niśi śāsana|devy" âtha divya|strī|rūpayā rayāt
Vasundharo 'kṣobhī lubdhaḥ prārthako bhaṇitas tayā.
«Vaśyā vayam udīc" iva dhana|dasya parasya na
dhanaṃ janān prage 'bhyarthya dāsye manyasva tat priye.»
Ity uktvā saṃprayuktaḥ sa saramī|bhūtayā tayā
śvavat tayā kīlitaś ca tath" âsthān na vyayujyata.
Prage paurais tathā dṛṣṭo vigupto 'sau pure 'khile
tiro 'bhūd devatā s" âtha sa ca dadhyāv idaṃ ku|dhīḥ:
«Śvetāmbarair iti kṛtaṃ kṛte pratikṛtiṃ na cet
kartt" âsmi tan n' âsmi pumān niṣ|phalaṃ jīvitaṃ ca me.»
Sādhv|ālayaṃ tato dagdhum agni|cchagaṇik'|ākaraḥ
ardha|rātre prāpa pāpaḥ śayyāṃ netrā ca lakṣitaḥ.
Baddhv" ārakṣaiḥ sa rājño 'gre darśito «deva yaḥ purā

At that very moment a divine voice was heard in the sky, "Listen, sir! It is a consequence of the bogus ascetic Vasun·dhara's trap!" Then that female mendicant, having been bound and flogged with whips, sobbed out the doings of the bogus ascetic Vasun·dhara, right from the start.

Then, amid a festive celebration in which the holy congregation praised him highly and reciters of blessings everywhere shouted, "May the Ford of the Worthies cherished by deities be victorious!", in the evening reverend Súvrata, excelling the ocean in his profundity, supported by the hand of King Naya·sara, returned to his lodging house. He put an end to the festivity.

At night, Vasun·dhara, immediately rendered lustful by his senses, was solicited by the protective goddess of the Jain religion in the guise of a lovely woman, who said to him: "It's as if I have a supernatural power for raising donations of money which are second to none. In the morning, I'll ask the people for money and be given it. So agree to this, my dear." He agreed, but as he began to have intercourse with her, she turned into a bitch. He got stuck into her like a dog and remained fast and was unable to uncouple himself. In the morning, the townspeople saw him in that state, and he was shunned by the whole city. The goddess disappeared, and then that man of evil thoughts thought this:

"The White-clad Jain monks have done this. If I don't get my revenge for what's been done, then I am not a man and my life is not worth living." Then, having scattered at midnight cakes of dried cow-dung and kindling in order to burn down the lodgings of the monks, that criminal went to bed; but he had been seen by the police-chief. He was bound

sādhūn upādravat sūrīn abhyācakhyau śunīm agāt,
Sādhv|ālayaṃ dahan so 'tha labdhaḥ pāṣaṇḍa|pāṃsanaḥ
kriyatām asya kiṃ svāmin?» bhūbhuj" ôktaṃ «nigṛhyatām.»
Tato maṣyā vilipt'|âṅgaḥ sv'|âpakīrty" êva mūrtayā
sūrpa|khaṇḍa|cchatrakeṇa mithyātven' êva saṃvṛtaḥ;
Karavīra|srajā bilva|mālayā dhātu|puṇḍrakaiḥ
rathyā|cīraiś ca ku|gateḥ kaṭākṣair iva bhūṣitaḥ;
A|karṇo malin'|ātm' âiṣa ity a|karṇe malīmase
rāsabhe '|śubha|tat|karma|rāśi|bhe c' ādhiropitaḥ;
Anen' êdaṃ kṛtaṃ pāpam iti «pāpo vigopyate
ity» uccair ghoṣaṇ'|â|pūrvaṃ puro|vādita|ḍiṇḍimaḥ;
«Tapasvino 'muṣya mahā|pāpam atr' âiva paktrimam
babhūv' êti» s'|ânukampaṃ dṛṣṭaḥ śiṣṭatamair muhuḥ;
«Durātmano 'sya pāpasya pāpaṃ syād darśan' âpi hi
iti» paurair ninyamāno bhramayitv" âkhile pure.
Pradoṣaḥ s' âiṣa pākhaṇḍī pradoṣe rāja|pūruṣaiḥ
ninye śmaśānam āsthānaṃ dakṣiṇ'|âdhi|pater iva.
Ārakṣakebhya ākrośan vilapann abhimānavān
śūlāyāṃ mṛtyu|tūlāyāṃ sthāpitaś c' âiṣa pātakī.
So 'th' âbhūd ādya|narake nārako 'mbhodhi|jīvitaḥ
tatr' â|sāta|vedanayā 'kṣipad duṣkarma puṣkalam.

by the police and charged before the King: "Your Majesty, here is that vile bogus ascetic who previously attacked the monks, traduced the teacher, and went with the bitch. Now he has been caught burning down the Jain monks' residence. What is to be done with him, Your Majesty?" The King said, "Let him be executed!" Then, his body smeared with pitch, as if with the embodiment of his disgrace; provided with a parasol of a crushing winnowing-fan, as if with his falseness;

and ornamented with a garland of twining poisonous oleander, with sectarian marks on his forehead consisting of streaks of street dirt, like the side-glances of a bad destiny; and, because his very soul was unheeding and defiled, mounted on a deaf and dirty donkey, like his mass of inauspicious karma; because he had committed this crime, preceded by a beaten drum and a loud proclamation of "A criminal is being displayed!"; continually viewed with compassion by the highly educated, who thought, "This man is an ascetic, for this reason his sin is great and ripe"; taunted by the people, "Even the very appearance of that wicked criminal is sinful!"; he was paraded throughout the entire city. In the evening, that wicked bogus ascetic was taken by the King's troops to the cremation ground, which was like the assembly hall of Death, the King of the South. And that arrogant criminal, abusing the guards and lamenting, was impaled on a stake, the balance of Death. Then he became a hell-being in the first hell, having returned to life in the ocean of existence. And there, by means of unending torment, he cast off much bad karma.

Tataḥ kathañcin nirgatya sa Vasundhara|jīvakaḥ
tat|tādṛkṣa|karma|śeṣa|jambāla|mala|kaśmalaḥ,
Pāpaṭhyamāna|magadh'|āgādhe Magadha|maṇḍale
dur|vāra|pāmar'|âkīrṇe grāme Gorvara|nāmani,
Ṣaṭ|karma|karmaṭhasya śrī|vidyānāṃ pāra|dṛśvanaḥ
niṣṭhit'|â|śeṣa|yajñasya Yajñadatta|dvi|janmanaḥ,
Rādhā|samabhidhānāyāḥ patnyā udara|kandare
keśava|vāmana|gadā|bhṛn|mādhava|sut"|ôpari,
Yaśomatī|nāmadheya|putrītven' ôdapadyata
s" âvardhata kramāt sārdhaṃ pitṛ|bhrātṛ|manorathaiḥ.
Bālik" âiv' âti|vāllabhyāt tair mahena mahīyasā
sā vāma|deva|tuk|Somadevena pariṇāyitā.

Vivāh'|ânantar'|âhe ca śulād aṅkena bhūyasā
Somadevaḥ soma iva niś'|â|śeṣe 'stam āsadat.
Tataḥ pitṛ|bhrātṛ|mukhair aśru|plāvita|dṛṅ|mukhaiḥ
ciraṃ prarudya rudatī sā kathañcana dhīritā.

«Kulyena dhaninā yunā vareṇa su|bhagena ca
putry udvāhyā pitṛbhyāṃ tat sarvaṃ vatse 'dhikaṃ kṛtam.
Paraṃ tad" âiva daivena
sahasā śata|khaṇḍitam
daivaṃ ca Suvrat'|ācāry'|â-
bhyākhyānaṃ budhyatāṃ budhāḥ.
Putri tad|daiva|śānty|arthaṃ śīlaṃ śīlaya dehi ca

Afterwards, the soul of that Vasun·dhara, having somehow ascended from that place, defiled with the dirt of the mud of his remaining suchlike karma, in the country of Mágadha, repeatedly hymned in depth by bards, in a village named Górvara, full of low people impatient of restraint,

Was begotten as a girl named Yashómati in the hollow of the womb of a lady named Radha, the wife of a brahmin Yajna·datta, who was eagerly intent on the six actions of a brahmin, who had seen the far shore of the holy sciences, and whose sacrifice was perfectly accomplished. She was born in Spring, in the constellation of the lion and the club-bearer. In the course of time she grew up with her heart's delight, her brethren and her parents. Now a young girl, they married her to Soma·deva, like a son of the god of love, with very great festivity, as if through their surpassing affection for her.

And on the day after the wedding Soma·deva passed away, through through acute stomach pain, like the moon at the end of the night. Thereupon she lamented for a long time and was somehow comforted by her brethren and parents, their faces flooded with tears from their eyes:

"A daughter should be given in marriage by her parents in a union with a wealthy family and a well-favored husband. All this was done and more besides, my child. But all that was shattered into a hundred pieces by mighty fate. Let fate and the slandering of the teacher Súvrata be understood; may you take heed! Daughter, in order to propitiate your fate, practice chastity and subdue yourself by means of asceticism." And thereafter everyday her parents, brothers, and sisters-in-law, all endeavoured to please her, as if she

tapasya vaśyaya svaṃ c' êty» ukte taiḥ sā tath" âkarot.
Tataḥ prītyā pitṛ|bhrātṛ|bhrātṛ|jāyā Yaśomatīm
sarve 'pi prīṇayāmāsuḥ kula|devīm iv' ânvaham.
Sā ca śīl"|âbhimānena nyak|karoti prajāvatīḥ
śvaśrū|pati|bhayāt tv etā na tāṃ prati vadanty api.
Atha sā yauvana|bhare manmath'|ônmathyamāna|hṛt
svayaṃ sv'|âṅge ku|ceṣṭās tāś cakre yā vetti s" âiva hi.

Anyedyuḥ śīla|śālinyo mahā|satyas tapo|dhanāḥ
bhav'|âbdhi|nistāra|taryaḥ sādhvyas tatra samāyayuḥ.
Atr' ântare pur"|âbhyāsāj jāti|svābhāvyatas tathā
abhimāna|mṛṣā|bhāṣe bhṛśaṃ tasyāṃ vilesatuḥ.
Tata uddṛśya tāḥ sādhvīḥ sā pāp" ākhyat sakhīḥ prati
«śīlamāsāṃ kuto 'n|iṣṭa|bhujāṃ grāmapur'|ântare?
Kanda|mūla|phal'|āhārā vana|vāsaika|tat|parāḥ
khaṇḍayanti yadā śīlaṃ tad āsāṃ kā kathā nanu?»
Ākhyan sakhyas «tad etāsāṃ kukṣir vikriyate na kim?»
s" ōce «'neke santy upāyā garbha|śātana|pātanāḥ.»
«Nūnam eṣā ku|śīl" êti» sva|hṛdā menire 'tha tāḥ
«anyath" âitat katham|kāraṃ bāla|raṇḍ" âvabudhyate?»
Śrīmat|Suvrata|sūr'|îndr'|âbhyākhyān'|â|śubha|karmaṇi
a|kṣīṇe 'pi hi sā karm'|ântaram evam upārjayat.
Dadhyau śāsana|devī ca «pāp" âiṣā vaktu nirbhayam
a|cirād etad etasyā mastake pātiyiṣyate.»

were their family goddess. And she, because of her pride in her chastity, began to treat her sisters-in-law with contempt. But they, through fear of their husbands and mother-in-law, did not say anything against her. Then, her heart stimulated by lust in the burden of her youth, she began to perform obscene actions on her body, which she had even learnt herself.

One day, Jain nuns, rich in severe and genuine religious austerities, boats for the crossing of the ocean of existence, arrived together at that place. At that moment, in the manner of her natural disposition produced as a result of her former habitude, pride and false speech became extremely manifest within her. Then, when that bad girl saw the nuns, she said to her friends, "Where is their chastity, they who enjoy undesirables in the village brothel? When ladies whose food is bulbs, roots, and fruit, solely intent on living in forests, break their vows of chastity, then what can one say about it, then?" Her friends said, "So why hasn't the shape of their bellies altered at all?" She replied, "There are several methods of inducing and procuring abortions." But they thought to themselves, "She is surely unchaste; otherwise how would the young slut know about this?" Even though her bad karma resulting from the slander of the teacher Súvrata, the best of reverend doctors, had not diminished, she acquired additional karma. Then the protective goddess of the Jain religion thought, "She is wicked to speak so boldly. Before long, this will be made to rebound on her own head."

Anyadā grāma|kūṭasya Māyārāj'|âbhidhaḥ sutaḥ
kṣetrād grāma|sarasy āgāt payaḥ|pān'|ādi|hetave.
Tadā ca Rāmadevasya grām'|ēśo ghaṭa|dāsikā
tatr' āgād vijanaṃ jñātvā tena s" âprārthyamaṃsta ca.
Saraḥ|pālyā deva|kule tayā raṃtvā sarasy asau
ācacāma tasya reto|bindavaḥ salile 'patan.

Gatau ca tau yathā|sthānam atha dur|daiva|vaibhavāt
devatā|pratikūlyāc ca brāhmaṇī sā Yaśomatī.
Ṛtu|snātā bhramyamāṇā samait tatra saro|diśi
yatr' âdhvastā bindavas te taranti salil'|ôpari.
S" âpy ācāmat tatra te ca binduvas tad|bhage 'viśat
s" âpy ānandāc camac|cakre niścikāya na kiñcana.

Kiyatsv api dineṣv eṣā vyatīteṣu vyacintayat
«jaṭharaṃ jaraṭhī|bhūtaṃ tat kim etaj jal'|ôdaram?»
N' âivaṃ kiñcit sphuraty antas tato garbhasya śātanam
pātanaṃ ca cakār' âiṣā n' âpatad vajra|lepavat.
Atha garbhasya lasunasy' êva cihnāni sarvataḥ
apahnotum a|śakyāni tasyā hant' ôjjajṛmbhire.
Mātrā Radhikayā s" âiṣ" â-
pracchi «vatse kim īdṛśam s"?»
ākhyan «mātar n' âiva tāvad
duṣ|karm' êdaṃ mam' āihikam.
Pāratrikaṃ tu yat kiñcid duṣ|karm' âivaṃ phale|grahi
tad aṃba n' âiva jānāmi manda|bhāgyā karomi kim?»

One day, the village headman's son, whose name was Maya·raja, came from his field to the village pond in order to drink water and so on. And then, the pot-girl of Rama·deva, the village headman, arrived at that place, and he, knowing that they were unobserved, seduced her. After making love with her in a temple at the edge of the pool, he splashed himself in the pond, and drops of his sperm fell in the water.

And the couple returned to their respective places. But then, that brahmin woman Yashómati, impelled by her adverse fate and the opposition of the goddess, having bathed after her period of menstruation, arrived at the area of that pond, in which remained the drops of sperm, floating on top of the water. She too washed in it, and those drops entered her vagina. She even gave a shout of joy, but did not notice anything.

After some days had elapsed, she thought, "My belly has become rounded, so is this water-belly disease?" But it did not feel at all like that inside, and she tried to make her foetus perish or abort, but like hardened cement, it did not pass away. But the signs of her pregnant belly, now onion-shaped, unable to be hidden, alas!, everywhere became evident. Her mother Rádhika asked her, "My child, what is this?" She replied, "Mother, by no means have I performed such a bad action here in this world. But whether it is the result of some bad action relating to another world, that I do not know, Mother. I'm ill-fated; what shall I do?" Her mother said, "Child, this does not happen without a bad action here in this world; certainly not as a result of a bad action done in another world alone. So, you fool! alas!, you have absolutely destroyed both sides of your family, for the river has flooded

Māt" âvocat «vatse duṣ|karm'|âihabhavikaṃ vinā
na pārabhaviken' âiva kevalena bhavaty adaḥ.
Tan mūḍhe hā tvay" âty|uccaiḥ pātitaṃ sva|kula|dvayam
malīmasa|ras'|āveśāt taṭiny eva taṭa|dvayam.»
Tay" âtha bhaṇitā mātā «cej jal'|ôdara|dambhataḥ
dāpyante parito dambhās tadā garbho galaty ayam.
Ahaṃ tu galite garbhe mriye jīvāmi vā śubham
tan mātaḥ kāray' êdaṃ me tvatto n' ânyā gatir mama.»
Pratiśrutaṃ tayā sarvaṃ sva|bhartuś ca niveditam
Devarakṣita|vaidyasya so 'pi putrīm adarśayat.
Bhaṭṭāy' ōce raho vaidyo
«garbho 'yaṃ na jal'|ôdaram»
bhaṭṭaḥ khinno 'ñjaliṃ baddhvā
tam ūce «'nyasya mā bhaṇīḥ!»
Bhaṭṭinyāś ca tad ekānte ten' ôktaṃ s" âpy amanyata
«tat kiṃ kāryam iti?» channaṃ mantrayete imau mithaḥ.
Mantra|cchannas tayor āsīn na tasyā udaraṃ punaḥ
loke 'tha sā ku|śīl" êti sphuṭitaṃ pakka|gaṇḍavat.
Tataḥ sā garhyate lokair hasyate ca paricchadaiḥ
hīlyate bhrātṛ|jāyābhir nindyate 'pi sakhī|janaiḥ,
Nirbhartsyate bhrātṛbhiś c' ākrośyate pitṛbhī rahaḥ
kiṃ bah'|ûktaiḥ pratikūlaṃ tasyā jajñe jagat tadā.
Tato duḥkha|bhar'|ākrāntā pradoṣe nirgatā gṛhāt
mārg'|â|mārgāv a|jānānā gṛhītv" âikāṃ diśaṃ kramāt,
Vādhrīṇasa|vṛka|vyāghra|dvipa|dvīpi|mṛg'|âdhipaḥ
tarukṣu|ṛkṣa|bhujaga|bhīmāṃ s" āgān mah"|âṭavīm.
Tatr' âikikā niḥ|śaraṇā trāṇaṃ kiñcid a|vindatī
pitaraṃ mātaraṃ bhrātṝn smāraṃ smāraṃ muhur muhuḥ,
Tathâ vilāpāṃś cakre 'sau yathā tad duḥkha|duḥkhitā
tat pratidhvanitair manye sā vyalāpīd aṭavy api.

both her banks with polluted water." Then she said to her mother, "If false rumours are spread about that this is water on the belly, then this foetus can be aborted. I will either die during the procurement of the abortion or live with good fortune. So make this happen for me, Mother. I have no recourse apart from you."

She agreed and entrusted everything to her husband, who showed his daughter to Deva·rákshita, the doctor. The doctor informed the brahmin in private that it was pregnancy, not water on the belly, and the worried brahmin folded his hands in supplication and said to him, "Please don't tell anyone else!" He told his wife in secret, and she wondered, "Then what is to be done?" They took mutual counsel in private. Their counsel was not secret, for her pregant belly had burst forth like a ripe pimple, making it clear to the world that she was immoral. Then she was reproached by the people, laughed at by her servants, addressed angrily by her sisters-in-law, mocked by her friends, censured by her brothers, and scolded in private by her parents. What need of more words? The whole world then knew of her misdeed.

Then, overcome by the burden of her distress, she left her home at nightfall, and heading in a single direction, not noticing if the way was good or bad, she eventually arrived in a forest fearful with rhinoceroses, wolves, tigers, elephants, leopards, lions, hyenas, bears, and snakes. As she, alone and defenceless, not finding any means of support, lamented there, continually remembering her father, mother, and brothers, so, I believe, the forest lamented with the echoes of her laments. Then, goaded by the thorns of her

Tato mahā|śoka|śalya|śalyitā martum udyatā
sā pary|aśru|mukhī tāraṃ sa|gadgadam ado 'vadat.
«Bho bhoḥ pūjyā vana|devyo loka|pālā Har'|ādayaḥ
śṛṇvantv at'|îndriya|jñānā n' ē|dṛk|karma kṛtaṃ mayā,
Mahā|satīnāṃ sādhvīnām abhyākhyānena kevalam
abhimāna|mṛṣā|grastā dur|daśāṃ prāpam īdṛśīm,
Tac chodhayata māṃ sadyaḥ prasann'|ēkṣita|vīcibhiḥ
eṣā varākī raṅk" îva pratyakṣaṃ vo mriye 'dhunā.»
Ity uktv" âśoka|śākhāyāṃ badhvā saṃvyāna|pallavam
datvā sva|kaṇṭhe pāśaṃ ca mumoca svaṃ Yaśomatī.
Atr' ântare sāhasaṃ «mā m" êty» evaṃ bhāṣamāṇayā
nikuñjād etya tāpasy" ôttarīyaṃ pāṭitaṃ kṣaṇāt.
Yaśomatī tato mūrccha|mīlit'|âkṣy apatad bhuvi
kamaṇḍalu|jal'|ādyaiś ca tayā sā prāpi cetanām.
Samunmīlya dṛśau s" âth' â-
bhidadhe vīkṣya tāpasīm
«bhagavaty ādadhāḥ kiṃ me
vighnaṃ duḥkh'|âbdhi|laṅghane?»
Tāpasy ūce «sv'|ātma|hatyā yujyate na vivekinām
iti kāruṇyato 'cchedi mayā te kaṇṭha|pāśakaḥ.
Kiñca janma|jarā|mṛtyu|roga|śok'|ōrmi|saṃkulaḥ
duḥkh'|âbdhir eṣa saṃsāraḥ kadarthayati dehinaḥ.
Tatas tad|duḥkha|vicchittyai yatitavyaṃ vivekibhiḥ
na ca bhadre prāṇa|mokṣo duḥkha|kṣaya|nibandhanam.
Yato vapur na duḥkhasya mūlaṃ kin tu sva|duṣ|kṛtam

extreme distress, she prepared to die, and, her face bathed in tears, uttered this loudly amid her sobs:

"Oh! Oh! You venerable forest goddesses, you protectors of the world, Shiva and the others, listen, you who have knowledge of matters beyond the range of human's senses: I did not incur such bad karma as this only through falsely accusing the highly virtuous Jain nuns; I came to such a bad situation through my being absorbed in false pride. So quickly purify me; with my faults plainly seen, here now shall I die before your eyes like a pitiful beggar." After she had said that, Yashómati tied her wrapped shawl to the branch of an *ashóka* tree, placed her neck into the noose, and let herself go.

At that moment, a Jain nun suddenly came out of the 170
wood,and shouting "No! No! Don't do it!," immediately tore apart the shawl. Thereupon Yashómati fell to the ground, her eyes closed in a swoon, and the nun brought her back to consciousness with water from her water vessel and so on. She opened her eyes and on seeing the nun said, "Reverend lady, why have you placed an obstacle in the way of my crossing the ocean of sorrow?"

The nun said, "Because suicide is not right for those of true judgment, through compassion I cut the noose from your neck. And does not the ocean of sorrow, abounding with the billows of existence, birth, aging, death, and desire, this continuous cycle of death and rebirth, torment embodied beings? Therefore, those with true judgment should 175
strive for the cutting asunder of its sorrow. Furthermore, good lady, is not suicide bondage in the abode of sorrow? Consequently, embodiment is not the cause of sorrow, but

tac ca jīva|sahacaraṃ n' âṅge naṣṭe nivartate.
Kiṃ nāma dhyāna|kāruṇya|tapobhis tan nivartate
eṣa eva paṇḍitānāṃ paryant'|ārādhanā|vidhiḥ.»

Yaśomat" îti saṃbodhya kamaṇḍalu|jal'|ādinā
manāk susthī|kṛtya ninye tāpasyā tāpas'|āśrayam.
Namaś cakre Yaśomatyā bṛhatī tatra tāpasī
tayā nija|janany" êva dhīritā sā sthit"|āśrame.

Atha prasava|samaye tasyā garbho vimūḍhavān
kṛcchrāt kadarthanābhiś ca mṛtaḥ pāpm" êva niryayau.
Tāpasībhir upacaryamāṇā bhagnī|jan'|âdhikam
sādhvy|abhyākhyān'|ânutāpān manuṣy'|āyur nibadhnatī,
Tena sūtaka|rogeṇa yama|dūt'|ânukāriṇā
pīḍitā s" âmucad dehaṃ tad avakraya|gehavat.
Itaś c' âtr' âiva Bharata|kṣetre Kośala|maṇḍale
bhogāvaty|agra|jāt" êva śriy" âbhūt Kośalā|purī.
Tāṃ ca mūlāt tīrtha|bhūtāṃ śrī|yug'|ādi|jina|kramaiḥ
alañcakre Yaśaḥ|ketuḥ kṣmā|patiḥ śveta|ketuvat.

Yasya śrī|kīrti|kaumudyā vilasantyā divā|niśam
ānanda|meduraṃ bheje nityāṃ kuvalayaṃ śriyam.
An|eka|viṣaya|grāma|rāmaṇīyaka|dhāriṇī
Dhāriṇī dharaṇ" îv' âsya lebhe 'gra|mahiṣī|śriyam.
Tasyāṃ puṇya|śriyo vāpyāṃ lāvaṇy'|âmṛta|sadmani
abhūd Yaśomatī|jīvaḥ puṇḍarīkam iv' âṅga|jaḥ.

one's own bad actions, and in company with the soul it does not come to an end when the body has perished. Does it not really come to an end through meditation, compassion, and asceticism? This is indeed the way of life of the wise, spreading its benefits in all directions."

Yashómati, thus awakened by the water from her vessel and so on, began to feel somewhat better and was taken by the nun to the nuns' hermitage. Yashómati paid her respects to the senior nun, and comforted by her as if by her own mother, remained in that hermitage.

Then, at the time of delivery, her foetus, attended with great difficulty, senseless, killed by its own torments, came forth like a demon. Attended by the nuns, gaining human rebirth, which surpasses the birth of goddesses, through her repentance of her false accusations against the Jain nuns, overwhelmed by the sickness of miscarriage, which took the part of the messenger of Death, she relinquished her body, that which is like a rented house. Now in this continent of Bhárata, in the Kóshala country, was a city, Koshalá, like the prosperous elder sister of Prosperity. And that city, which was originally made a place of pilgrimage by the holy first Jina of the blessed age, Ríshabha, was ornamented by Yashah·ketu, a king like a white comet. The full moon of the renown of his prosperity shining day and night produced a lovely night water lotus sleek with joy for the world. Possessed of beauty for several aggregates of the senses, Dhárini, like the earth, held the rank of his chief queen. In that lake of the riches of virtue, its waters the nectar of beauty, the soul of Yashómati like a white water lily, came into being as a son. At the appropriate time he was given the name

Kāle Sulakṣaṇa iti tasya nāma nyadhīyata
dhātrībhiḥ pañcabhis tasya dhātrī|karma vyadhīyata.
Śaiśav|âti|krame tasya kalā|grahaṇa|kārmaṇam
lekha|śālā|karaṇaṃ c' ôp' ôpādhyāyam ajāyata.
Atr' ântare mṛṣā|bhāṣā|jāniḥ prāg|janma|mānitaḥ
mānaḥ Sulakṣaṇasy' âsya sadā saha|caro 'bhavat.
Tato hasaty upādhyāyaṃ viplāvayati tat|priyām
bhīṣayate sa tat|putraṃ kliśnāti saha|pāṭhinaḥ.
An|adhītaṃ vakty adhītaṃ likhitāṃ mārṣṭi paṭṭikām
«karṇā|kheṭān mam' āyāti tat kim āraṭitena bhoḥ?»
Dūre sthitvā guṇayati lupta|varṇaṃ mṛdu|dhvani
ucchṛṅkhalaḥ khala iva tato yāti yatas tataḥ.

Tathā hi:

«siddho varṇa|samāmnāyaḥ.
ṭe ṭhe vā ṣaṃ;
ḍa|ḍha|ṇa|paras tu ṇa|kāraṃ;
dvi|vacanam an|au;
e|kāre ai e|kāre ca;
lok'|âpacārād grahaṇa|siddhiḥ
iti sandhau sūtrataḥ prathamo 'dhyāyaḥ samāptaḥ.»

Niścitya tam upādhyāyo dur|vinītaṃ ku|śikṣitam
upaikṣiṣṭa tataḥ so 'bhūn niṣkalaḥ svarṇa|kāravat.
Dhanur|vedaṃ nāṭya|vedam āyur|vedaṃ tataś ca saḥ
gandharva|vedaṃ sāmudraṃ rādhā|vedhaṃ ca n' âbudhat.
Tath" âpy upaharasaty anyān kalā|vijñān kumārān
jugupṣate 'py upādhyāyaṃ tad|guṇāṃś ca nigūhati.

Sulákshana, and the task of nursing him was shared by five nurses. When his infancy was over, he became ready for a teacher, for the task of learning the arts and crafts and the activity of the writing school.

At that same time, Pride, honored in the former birth, 190
with his wife False-speech, became the constant companion of Sulákshana. Thereupon, he mocked the teacher, abused his wife, frightened his son, and tormented his fellow pupils: He recited what was studied unlearnt. He wiped clean the written writing tablet. "It makes my ear-wax run; why this shouting, sir?" He stood at a distance and recited the broken alphabet in a weak voice. Then, acting at will, he rushed from here to there like a jester.

Like so:*

"The teaching of the sounds is taken as read. *ḥ* becomes *ṣ* before *ṭ*, and *ṭh*. *n* becomes *ṇ* before *ḍ*, *ḍh*, and *ṇ*. A dual not ending in *m*. Final *a* before *e* and *ai* becomes *ai* in the elision, so what's left is *e*. From the wrong usage of the world, success is grasped. By reciting the rules for the combination of sounds, the first lesson is accomplished."

Having concluded that he was unteachable, the teacher disregarded his indiscipline. So then he became devoid of the arts, like a goldsmith of his digits. And so he did not 195
understand the art of archery, the art of drama, the art of medicine, the art of music, the science of bodily marks, and the postures for shooting. Even so, he mocked the other princes who had learnt the arts, and despised the teacher and attempted to cover-up his excellence.

Upādhyāyaḥ kumāraś c' ânyad" āhūtā mahī|bhujā
papracche ca kal"|ācāryaḥ kumāraiḥ svī|kṛtāḥ kalāḥ.
Upādhyāyo 'vadad «deva svayam eva nirūpyatām»
Sulakṣaṇaḥ kṣaṇaṃ prāpya sāsūyaṃ bhūbhuje 'bhyadhāt.
«Satītvam iva veśyātaḥ saujanyaṃ dur|janād iva
kṛpanād dhanavac c' âsmāt kalā|kauśalam āpyate.»
Smitvā rājā kalā|surer mukh'|âbhimukham aikṣata
samucchalad|brahma|tejaḥ piñjar'|âṅgo 'tha so 'vadat.
«Bhinatti droṇa|megho 'pi mudga|śailaṃ kim antarā?
dṛk|pāṭavaṃ kauśikasya jagac|cakṣuḥ karoti kim?
Varṣāsv apy ūṣare kiṃ syāt tṛṇ'|ôdbhedaḥ kadācana?
ahaṃyau dur|vinīte ca kaṃ karotu gurur guṇam?»

Tataś ca mān'|ôpādāna|krodha|yodh'|âty|adhiṣṭhitaḥ
«mā mā putr' êti» rāj'|ôktau sa śastryā gurum avadhīt.
Vipannam api taṃ dagdhuṃ na datte so 'ti|kopanaḥ
sāntvanair bahubhiḥ kṣiptaḥ sa śavo nagarād bahiḥ.
Tataḥ śaṇḍa iv' ônmatto varāha iva duḥ|sahaḥ
krūr|ātmako vyāghra iva dāv'|âgnir iva dāhakaḥ,
Piśācak" îva vikalo bhūtavan na vaśaṃ|vadaḥ
bhayaṅ|karo Yama iva sarvasy' âbhūt Sulakṣaṇaḥ.
Sa mantri|sāmanta|paurān laghayann apade 'pi hi
pitarāv api ni|śaṅkaṃ svam ev' âmaṃsta pūruṣam.

And one day, the teacher and the princes were summoned by the King, who asked the master of arts if the princes had learnt the arts. The teacher said, "Your Majesty, let each one be examined individually." Sulákshana seized the opportunity, and said to the King scornfully: "Proficiency in the arts is gained from this man like wifely virtue from a prostitute, like benevolence from a scoundrel, and like riches from a man of straw." The King smiled and stared at the master of arts' face. Then he, his body bright red as he blazed with the power of a brahmin, said: "How long will even an incessant downpour take to split a stone lid? Will the sun produce the sharp insight of a lexicographer? Could a blade of grass sprout in sterile soil, even in the monsoon rains? And what excellence could a teacher instil into a proud idiot?"

And then, absolutely governed by the warrior of anger, the gift of pride, as the King cried, "Don't!, Don't!, my son!," he slew the teacher with his dagger. Full of excessive anger, he did not give up the deceased for cremation, but with many words of consolation the corpse was cast out of the city. Thenceforth, frantic as an untethered bull, irresistible as a boar, savage as a tiger, as inflammatory as a forest-fire, monstrous and surrounded by spirits like the king of the demons, subject to no other's will, Sulákshana, like Death, was the cause of fear to all. Making light of the ministers, barons and townspeople even at the wrong time and place, he fearlessly treated his parents with disrespect as well as his own attendants.

A|santi dūṣaṇāny ākhyan nigrahyo 'yaṃ ku|vādivat
ity amātyā guptam aikyaṃ rāḍ|dāyādaiḥ sah' âdadhuḥ.
Tac ca śrī|Sumatir mantrī raho rājñe vyajijñapat
«kim atra nyāyyam ādhātuṃ tvaṃ vad' êty» avadan nṛpaḥ.
Mantry ākhyad «dev' âsya laghur Vatsarāja asti sodaraḥ
kṣamī kalavān matimān nīti|dhāma priyaṃ|vadaḥ.

tataś ca:

Yaḥ kalābhir nir|malābhiḥ kumāro māṃ vijeṣyate
svayaṃvare varo me 'sau niṣkalena sṛtaṃ mama,
Iti vyājena kasy' âpi rajñaḥ putryāḥ svayaṃvare
Vatsarājas tayā rājya|śriyā ca pariṇeṣyate.
Sulakṣaṇaḥ svayam evam a|pramāṇī|bhaviṣyati
iti rājasya sarvasya śreyaḥ svāmin sphuriṣyati.»

Ity evaṃ mantryamāṇe c' āgatya dauvāriko 'bhyadhāt
«deva śrī|Mathur"|ēśasya mantrī devaṃ didṛkṣate.»
Rāj'|ājñayā praviṣṭo 'sau Yaśaḥ|ketuṃ mahī|patim
natv" âbhyadhād «deva Jitaśatroḥ putry asti viśrutā.
Yāṃ nirmāya kṛta|kṛtya|manyo manye sa padma|bhūḥ
anyāḥ kanyāḥ kārayate kiṃkarais tena n' |dṛśaḥ.
Yat saubhāgyaṃ samīkṣy' êva paty|a|viśvāsav āsite
Gaurī|Śriyau te muñcete na tad" ârdh'|âṅga|vakṣasī.
Kamalāvaty|aṅga|jātā sā Jayaśrīḥ svayaṃvare
bhavat|putraṃ kalā|jaitram asty udvoḍhum upasthitā.»

The ministers came to a private agreement with the royal kinsmen that he must be punished for uttering harmful untruths. So then the honorable Súmati, the minister, informed the King of this in private. The King said, "Declare what is the customary thing to do in this situation." The minister said, "Your Majesty, his co-uterine younger brother, Vatsa·raja is patient, educated, wise, an abode of statecraft, and kindly-spoken. That prince whose mastery of the arts is unblemished will win me at the competition for my hand and be my husband. I have no use for a weakling—on that pretext, at the assembly for the competition for the hand of the daughter of some king, Vatsa·raja will be wedded to her and to the rank of crown-prince. Because Sulákshana will be deprived of authority, the prosperity of the entire kingdom will increase, Your Majesty."

As the minister was giving that advice, the doorkeeper came and announced, "Your Majesty, the minister of the King of Máthura is asking to see the King." On the King's command he entered and, having bowed to King Yashah·ketu, said, "Your Majesty, King Jita·shatru has a daughter, celebrated far and wide. Lotus-born Brahma, I suppose, honored for accomplishing his duty after fashioning her, ordered other maidens to be made by his servants; they are not endowed with such qualities. Just beholding such loveliness, Gauri and Shri were filled with distrust of their husbands; those two drooped, but not the two breasts on her upper body! Jaya·shri herself, the daughter of Kamalávati, is ready in the assembly for the contest of her hand to marry Your Majesty's son, victorious in the arts."

Sa|harṣaṃ mantriṇā tena saha sarvaṃ|sah'|êśvaraḥ
abhiyāna|gauraveṇa kanyāṃ tāṃ pury avīviśat.
Āvāsa|snāna|bhojya|srak|tāmbūla|vasan'|ādibhiḥ
sac|cakre bhū|bhujā tene Jayaśrīḥ sa|paricchadā.
Āsthāna|maṇḍape rāj" āhvayat sāmanta|mantriṇaḥ
Dhāriṇīṃ saha putrābhyāṃ kumārān aparān api.

Ūce ca «bho bhoḥ sāmant|âmātyāḥ śṛṇuta sādaram
bhoḥ Sulakṣaṇa vatsa tvaṃ s'|âvadhāno niśāmaya.
Etāṃ Jayaśriyaṃ gīta|patra|cchedy'|ādi|kauśalaiḥ
jitvā viddhv" âtha vā rādhāṃ vṛṇu rājya|śriyā samam.
Tvāṃ vyatītāṃ Vatsarājas tam apy anye kumārakāḥ
pratijñāyata ity asyāḥ pakṣo 'pakṣo na ko 'pi naḥ.»

Tato 'bhimāna|mataṅga|skandh'|ārūḍhaḥ Sulakṣaṇaḥ
jagād pitaraṃ «m" âtaḥ ko 'nyo bhuvi mayi sthite.
Ced abhyamitryā me tāta syus te Hari|Har'|ādayaḥ
tath" âpi viśvaṃ tvat|kīrtyā bhūṣyate 'syāṃ tu kā kathā.
Na sādhitaṃ mayā tat tu Vatsarājo 'tra ko nanu
kumārakāṇāṃ anyeṣāṃ vartt" âpy ati|dunoti mām.»
Dhāriṇy ath' âvadad «vatsa tvaj|jahvayā bāliḥ kriye
jānāmy ahaṃ tava śakti na jānāti paraṃ pitā.

Atha vā:

Cūta|mañjarī|priyaṅgu|haṃsī|ratn'|āvalī|priyaḥ
tat|putrāṇām asāv icchaty etāṃ nūnaṃ var'|âṅganām.»
Tataḥ smitv" āha rāṭ «satyaṃ cet tvad|uktaṃ tadā priye
kiṃ n' āhūtāstāḥ kim eṣ" ādau śiṣṭā tava putrayoḥ.

The lord of the earth joyfully had that maiden together with the minister brought into the city with an escort of honor. The King honored Jaya·shri and her entourage with an apartment, baths, a banquet, garlands, betel leaves, garments, and so on. The King summoned to his audience hall his barons and ministers, Dhárini with their two sons, and the other princes.

"Barons and ministers, listen carefully, and you, Sulákshana, my boy, pay close attention. This is Jaya·shri; having won her by your skill in singing, cutting leaves, etcetera, or on the other hand, by piercing the target, at the same time win the rank of crown-prince. If Vatsa·raja should excel you, then acknowledge him, you other princes. No other, an enemy to us, will be by her side."

Then Sulákshana, mounted on the shoulders of the prize-elephant of pride, declared to his father, "Henceforth let there be no other enemy on the earth as long as I remain. Even if I had to attack Shiva, Vishnu and the other gods, even so the universe would be ornamented by your glory, but what can I say of her? But this talk of the other princes, that if I don't succeed Vatsa·raja will be in this place, a nobody, distresses me very much." Then Dhárini said, "My son, let me be a propitiatory offering for your tongue. I know you have the capability, but your father doesn't. Or rather, with the affection of a flock of excellent swans for the fragrance of the blossoms of the mango tree, he certainly desires this beautiful woman for his sons." The King smiled and said, "If what you say is true, my dear, why aren't they summoned to the challenge? Wasn't she appointed first of all for your two sons? I know your son is learned in the arts;

Jāne kalāvāṃs te putraḥ pariṇeṣyati kiṃ punaḥ
vāc" âpy anye niṣidhyantāṃ kiñ ca sarve 'pi naḥ priyāḥ.
Kin tu kram'|âti|kramaś cet kupyeḥ sundari m" ânyathā!»
ath' ōce 'mātyaiḥ «kany" âiva kumāra|kaṣapaṭṭikā.»

Tato mauhūrtik'|ādiṣṭe muhūrte guru maṇḍapam
a|dṛṣṭa|pūrvam āścaryaṃ sarveṣām api bhū|spṛśām,
Mahī|patir Yaśaḥ|ketuḥ ketu|danturit'|âmbaram
śilpibhiḥ kalpayāmāsā vimānam iva nākinām.
Tad|antaḥ stambham unnabhram Indra|stambha|vijitvaram
uttambhayāmāsur ete māna|daṇḍam iv' âmbare.
Prādakṣkiṇyena catvāri catvāri punar anyathā
bhramanti cakrāṇi cakrus te tan|mūrdhn' îndra|jālivat.
Rādh" âbhidhā ca pañcālī taiś cakre cakra|mūrdhani
rādhā|vedha|kalā|lok'|āśay" êv' âdho|mukhī sthirā.
Tataḥ śubhe 'hni kumāra|rājñī|mantry'|ādi|yuṅ nṛpaḥ
Jayaśrīr api sa|parīvār" ôpait tatra maṇḍape.
Atha bhūpo 'bhyadhād «vatsa Sulakṣaṇa kal"|âdbhutaiḥ
jitvā Jayaśriyam imām vṛṇu dvedhā jaya|śriyam.»

Tato bhū|bhuji Dhāriṇyāṃ ni|śeṣe 'ntaḥ|pure pare
mantri|sāmanta|paureṣu s'|âvadhāneṣu sabhyavat.
Vīṇā|vādana|gīta|gāna|vividh'|ālekhyeṣu patri|cchidi|
cchando|vyākaraṇ'|êtihāsa|gaṇit'|âlaṅkāra|nāṭy'|ādiṣu
ādāv eva Jayaśriyā bata parājigye sa nirlakṣaṇa|
sādhīyas tad idaṃ yato guru|jana|pradveṣināṃ kv' ôdayaḥ.

he will be married, what else? And let the others be held by their promise—are not all dear to me? But you would be transgressing custom, if you should be angry, beautiful lady. Let it not be otherwise!" Then the ministers said, "The maiden is certainly a touchstone for a prince."

At a time appointed by astrologers, King Yashah·ketu had an extensive pavilion built by skilled craftsmen, a previously unseen wonder for absolutely all mortals on earth, its circumference filled with banners, like a mansion of the gods in heaven. Inside it they raised up a lofty pillar, like the victory pillar of Indra; it was like a measuring staff for the sky. On top of it they placed a wheel revolving four times clockwise and then four times in the other direction, in the manner of a juggler. On top of the wheel they placed a doll called Radha, standing with her face bent forward, like the world's abode for the art of shooting in the *radha* posture. Then, at an auspicious moment, the King with the princes, the Queen, the minister, and others, and Jaya·shri too, accompanied by her entourage, entered that pavilion. Then the King declared, "Sulákshana, my son, having won Jaya·shri here by means of your wonderful skills, gain a twofold glory of victory."

Then, as the King, Dhárini followed by all the ladies of her chamber, the ministers, barons, citizens looked on attentively as in an assembly, at the very beginning, alas! he, lacking good qualities was beaten by Jaya·shri in playing the lute, singing songs, painting various pictures, cutting leaves, poetry, grammar, knowledge of history, calculation, rhetoric, drama, etcetera, Since this was the more fitting result, where was the promotion of things hostile to the

Maṣī|mukhī devy ath' âbhūn na trepe nis|trapaḥ sa tu
rājā punaḥ sm' āha «viddhvā Rādhāṃ vṛṇu Jayaśriyam.»

Ath' â|jñāny apy abhimānād vaiyātyād vijña|māny asau
cāpeṣu graha|mando 'pi Rādhā|vedh'|ârtham utsthitaḥ.
Sa cāpe saṃdadhe bāṇaṃ prāṇaṃ kṛtv" ôdacaṇḍayat
sa gatvā dūram ākāśe patan kanyā|sakhīm ahan.
Sa|hasta|tālaṃ jahase parṣadā sa ku|lakṣaṇaḥ
jātu daivād abhijño 'pi skhalat'îty unmadī sa tu.
Dhāriṇī vyamanāyiṣṭa tu toṣ'|ântar|mahī|patiḥ
devyo 'nyā mantri|sāmantāḥ paurāś ca jahṛṣus|tarām.

Atha rāj" âvadad «vatsa Vatsarāja Jayaśriyam
kalā|līlābhir āvarjya vṛṇu rājya|śrīyā samam.»
Tato bhū|bhuji Dhāriṇyāṃ niḥ|śeṣe 'ntaḥ|pure pare
mantri|sāmanta|paureṣu s'|âvadhāneṣu sabhyavat,
Vīṇā|vādana|gīta|gāna|vividh'|ālekhyeṣu patri|cchidi|
cchando|vyākaraṇ'|êtihāsa|gaṇit'|âlaṅkāra|nāṭy'|ādiṣu
ādāv eva Jayaśriyaṃ sukha|sukhāc chrī|Vatsarājo 'jayat
sādhīyas tad idaṃ yato guru|jan'|ân|ārādhyatāṃ kv' â|jayaḥ.
Tato rājā jaharṣ' ôccair anṛtyad Dhāriṇī|manaḥ
sāmant'|âmātya|paurāś ca sarve mumudire|tarām.
Jayaśriyaṃ ca romāñca|kuḍmalita|vapur|latāṃ
vara|srajaṃ dṛk|srajaṃ ca tat|kaṇṭhe kṣeptum udyatām,

elder brother? The Queen's face darkened with a blush, but he, shameless, was not ashamed. Then the King said, "Pierce the target of Radha, and you will marry Jaya·shri."

Then, although he did not know how to do it, because of the rashness of his pride he thought himself skillful, and, even though he was weak at drawing bows, he stood up in order to shoot at the target. He fitted an arrow to the bow, took a deep breath, and shot it upwards. It went high in the sky, fell, and struck one of Jaya·shri's maids. The assembly mocked that man of bad qualities with applause, but he, despite having become skillful by a mere fluke, was mad with rage because he had made a mistake. Dhárini treated him with disdain, the King was inwardly pleased, and the other queens, ministers, barons, and citizens were exceedingly delighted.

Then the King said, "Vatsa·raja, my son, having gained Jaya·shri's favor by your facility in the arts, be united with her and with the rank of crown-prince." Then, as the King, Dhárini followed by all the ladies of her chamber, the ministers, barons, citizens looked on attentively as in an assembly, at the very beginning, honorable Vatsa·raja easily beat Jaya·shri in playing the lute, singing songs, painting various pictures, cutting leaves, poetry, grammar, knowledge of history, calculation, rhetoric, drama, etcetera. Since this was the more fitting result, where was the defeat in things unaccomplished by the elder brother? Then the King was absolutely thrilled, Dhárini's heart leapt, and all the barons, ministers, and citizens were exceedingly delighted. Vatsa·raja addressed Jaya·shri, the creeping plant of her body filled with the buds of her thrilling hair, who was ready to place

Vatsarājo 'bhyadhāt «saumye paśya Rādhā|vyadh'|ôtsavam
tato yath"|ôcitaṃ kuryā varaṇa|sraṅ|mah"|ôtsavam.»

Tatas taila|mahā|pātram upa|stambhaṃ niveśya saḥ
sva|śarīr'|ôdgatam iva baddhvā parikaraṃ dṛḍham;
A|niveśya mahī|pīṭhe 'dhijyī|kṛtya śarāsanam
sandhāya sāyakaṃ tac ca valayī|kṛtya līlayā;
Dṛḍhaṃ vāmāṃ dhanur muṣṭiṃ
maulau saṃsthāpya maulivat
hṛdi kaustubhavan nyasya
guṇa|muṣṭiṃ tu dakṣiṇām,
Savy'|âpasavya|paryañcac|cakra|cakra|vimadhyataḥ
Rādhā|vāma|dṛśaṃ draṣṭum taila|pātr'|ânubimbitām,
Citr'|ālekhitaval lepakṛtavad grāva|klṛptavat
ūrdhva|muṣṭir adho|ḍṛṣṭiḥ sthānen' âsthān nar'|êndra|sūḥ.
Taṃ draṣṭuṃ siṃh'|āsana|sthāḥ pād'|âgra|sthito 'bhavan
upaviṣṭā ūrdhvy abhūvann ūrdhvā namr'|âgra|kāyakāḥ.
Tatra tatr' ôdbhruva iva cakṣur aikendriyā iva
ek'|ātmāna iv' âik|âgryāt tadā sabhyā virejire.

the garland of the groom and the garland of her amorous side-glances around his neck, "Moon-like maiden, see the festivity at the piercing of Radha, then you may celebrate in the customary manner, with great festivity, the garlanding of the bride."

Then, having placed below the pillar a large bowl of oil, he bound his belt tightly, as if it was part of his own body; and, having fitted a bowstring to the bow without resting it on the ground, he placed on arrow on it, drawing it into a curve with ease; and, having placed the handle of the bow 255
to be grasped by the left hand firmly on his head, as if it were a crest, and having placed the part of the string held by the right hand on his chest, like the jewel on the chest of Indra, as if painted in a picture, as if molded in plaster, as if carved in stone, the King's son stood in a posture for shooting, with the grip of the bow raised upwards, but with his glance facing downwards, in order to see reflected in the bowl of oil the lovely-eyed Radha on the middle of the wheel, which was revolving in one direction and then another. In order to observe him, those who were sitting on thrones stood on tip-toe; those who were sitting down stood up; and those standing up bent their bodies forward. In every place, because of the closeness of their attention, the people in the assembly appeared like an eye with a raised eyebrow, as if with a single sense faculty, as if with a single soul.

Ātmānaṃ manasā tac ca dṛśā lakṣyeṇa tām api
niścalī|kṛtya yog" îva ciraṃ tasthau sa rāja|sūḥ.
Lakṣy'|ātmānaṃ nirīkṣy' âtha Rādhāṃ mithy'|ôpalabdhivat
śareṇa sākṣāt|kāreṇa vivyādha sa nar'|êndra|sūḥ.
Jayaśriyā kaṭākṣa|srag|dvi|rukta|varaṇa|srajā
śrī|Vatsarājo vavre 'tha jajñe jaya|jaya|dhvaniḥ.
Nisvāneṣv avalan ghātā nāndī|tūryam apūryata
harṣa|sāṃrāviṇaṃ cakruḥ sarvato 'pi sabhā|sadaḥ.

Svalāghavāt par'|ôtkarṣāt saha|jāc c' âbhimānataḥ
kṛty'|â|kṛtya|vivek'|ândhas tadā so 'bhūt ku|lakṣanaḥ.
Tato laghoḥ sodarasya vinītasya kal"|âmbudheḥ
ten' âmoci kṣurī|ghāto Vatsarājasya marmaṇi.
Punaś churī|ghātam eṣo 'mucad yaṃ taj|jighāṃsayā
Jayaśriy" ântaḥ patanyā sa sehe duḥ|saho 'pi hi.

«Mā mā hā pāpa pāp' êti» vāriṇau pitarāv api
sa kṣuryā Yama|kiṃkaryā nijaghān' âti|nirghṛṇaḥ.
Catvāro 'pi vipedus te tataḥ sāmanta|mantriṇaḥ
tad|aurdhva|dehikaṃ cakrur bāṣp'|āvila|vilocanāḥ.
Tataḥ svayaṃvara|dhvaṃse kula|dhvaṃse ca nirmite
adhitasthau svayaṃ rājyaṃ sa rāja|kula|pāṃsanaḥ.

Having stilled himself by his mind, and that by his sight, and that too by the target, the king's son stood still for a long time like a practitioner of yoga. The king's son, having observed the essence of the target, Radha, as if their understanding was mutual, transfixed her with the intuitive perception of his arrow. His Highness Vatsa·raja was designated as her betrothed by Jaya·shri with the garland of the groom which was reduplicated with the garland of her amorous side-glances, whereupon shouts of "Hail! Hail!" re-echoed. Blows fell on drums, a trumpet blew a fanfare, and in all parts of the assembly the people shouted an acclamation of joy.

That man of bad qualities, because of his loss of dignity, the promotion of another, and his innate pride, became blind to the difference between right and wrong. Thereupon, he let loose with blows of his dagger on the mortal parts of Vatsa·raja, his educated younger brother, an ocean of the arts. Then he aimed another blow of his dagger with the aim of stabbing Jaya·shri. She resisted the blow as it fell, but it was nevertheless irresistible.

As they tried to resist him, crying, "No! No! Ah, you are wicked, wicked!", he, absolutely merciless, killed his parents with his dagger, that servant of Death. And the four died. Then the barons and ministers raised up their bodies, their eyes blurred with tears. Then, having caused the destruction of the marriage assembly and the destruction of his family, that defiler of the royal house appointed himself king.

Tataḥ sāmanta|dāyādair mantri|mantra|vaśaṃ|vadaiḥ
yudhvā nirdhāṭito 'sau tad|rājyaṃ svayam|adhiṣṭhitam.
Rājya|bhraṣṭaḥ kliṣṭa|karmā videśeṣu bhramaṃ bhramam
jana|mātram ih' āyāto rājan so 'yaṃ Sulakṣaṇaḥ.»

Atho Vijayasenena rājñā vyajñāpi sad|guruḥ
mṛṣā|vāda|kṣaṇe prāṇ'|âti|pātaḥ kim u darśyate.
Jagau gurur «ahiṃs" âiva vratam ekaṃ jin'|ôditam
tasy' âiva rakṣ'|ârtham anye mākandasya yathā vṛtiḥ.
Mṛṣā|vāde 'datt'|ādāne maithune 'tha parigrahe
pārampāryāt prāṇi|hiṃsā sarvatr' âiva hi vartate.»

«Bhagavan n' âivam ev' âitad ity» āha sa mahīḥ patiḥ
Sulakṣaṇas tu sv'|ôdanta|śravaṇāl lajjitas tataḥ.
Sa iti guru|giraṃ niśamya samyag|
vighaṭita|ghoratam'|âgha|sañcayo 'bhūt
a|virala|garalaṃ jahāti kiṃ no
sapadi hi vañjula|saṅgamād bhujaṅgaḥ.
Atha śubha|pariṇāma|jāta|jāti|
smṛti|graha|ratna|vilokit'|ātma|rūpaḥ
«caraṇa|taraṇi|dānato bhav'|âbdher
gurutama tāraya m" êti» sa nyagādīt.

Afterwards, having fought with the kinsmen of the barons and those obedient to the counsels of the ministers, he was forced out of his self-appointed kingship. Deprived of his kingdom, his karma in a bad condition, wandering around in foreign countries, a mere subject, he arrived here, Your Majesty. There he is, Sulákshana himself." 270

Then King Víjaya·sena asked the good teacher why transgression against life had been illustrated in the time allotted for false speech. The teacher said, "Non-violence is the pre-eminent vow taught by the Jina. The others are for the purpose of protecting that one, just like a fence for a mango-tree. So, in absolutely every instance, violence against life is involved indirectly with false-speech, taking what is not given, sexual immorality, and possessiveness."

The King said, "Reverend sir, isn't that exactly so?", but Sulákshana, through hearing the narration of his entire history, became ashamed. Having assented to the words of the teacher, his accumulation of extremely dreadful sin became broken up in the right way. Doesn't a snake cause its dense venom to leave us immediately through contact with a medicinal plant? 275

Then, with the grace of one whose self had perceived the jewel of the apprehension of his former lives produced as a result of his auspicious transformation, he exclaimed, "Best of teachers, enable me to cross the ocean of existence by means of the saving gift of the ascetic way of life."

Tad|anu Vijayasena|rāja|klṛpta|
vrata|maha eṣa ca Rāmadeva|rītyā
jina|mata|dina|kṛt Sudharma|pārśve
caranam adhatte Sulakṣaṇaḥ kumāraḥ.

Iti śrī|nirvāṇa|Līlāvatī|mahā|kath"|êti|vṛtt"|ôddhāre Līlavatī|sāre jinGcâṅke māna|mṛṣā|vāda|dvandva|sva|rūpa|vyāvarṇano nāma tṛtīya utsāhaḥ.

After that, the prince Sulákshana, his initiation festival prepared by King Víjaya·sena, in the manner of Rama·deva, received initiation at the hands of Sudhárman, that sun for the doctrine of the Jina.

Here ends the third canto entitled "The Description of the Character of the Couple, Pride and False-Speech" of the Jain epic, *The Epitome of Queen Lilávati*, an abridgement of the events of *The Epic Story of the Auspicious Final Emancipation of Lilávati*.

4
THE DESCRIPTION OF THE COUPLE DECEIT AND THEFT

Atha śrī|Vijayasenaś caturbhis taiḥ pariṣkṛtaḥ
pariṣkṛtaṃ catur|jñānyā guruṃ nantum agāt punaḥ.

«Bhagavaṃś caurikā|dambha|mithunasya sva|lakṣaṇam su|lakṣaṃ kuru yen' âtra dadmaḥ praharakaṃ vayam.»

Kṣubdh' | âdri | kṣubdha | dugdh' | âbdhi | niryat | pīyūṣa | jid | dhvaniḥ
śrī|Sudharma|prabhuḥ proce «śrī|rāj'|êndra niśāmaya.
Prāṇināṃ dambha|saṃrambhaḥ syān nityaṃ caurikā|priyaḥ
kiñcin mumuṣiṣur yasmān māyī māyāṃ samācaret.

Tataś ca:

Devān gurūn pitṝn bhrātṝn śvasurān mātulān api
mitrāṇi putra|pautrāṃś ca sva|janāny a|janān api,
Māyā|prapañca|caturo bakoṭ'|ākāra|dhārakaḥ
pratārayan bhavaty atra paratr' ân|artha|bhājanam.

Tathā hi:

Pūjā|vyājād bhāva|sāro devasy' ābharaṇ'|ādikam
devasya goṣṭhiko bhūtvā kośaṃ muṣṇāti pātakī.
Māyā|śrāddha|munī|bhūya hā muṣṇāti gurūn api
pitr|āder vinayī|bhūya sarva|svaṃ harate śaṭhaḥ.
Kṛtvā nyās'|âpahāraṃ ca sakhye druhyati mūḍha|dhīḥ
an|uktvā svaṃ kram'|āyātaṃ putr'|āder mriyate svayam.

His Majesty Víjaya·sena, accompanied by those four, came once more to pay his respects to the teacher, who was accompanied by his four-fold knowledge. 1

"Reverend sir, mark out well the inherent characteristic of the couple Theft and Deceit so that we keep watch on him." With a voice like the conquering nectar which issued from the ocean of milk when it was churned by the churning-stick of the mountain, the reverend lord Sudhárman said, "Listen, Your Majesty. Desirous of deceiving living beings, he will always be a partner of theft. Full of guile, he endeavours to deceive from whom he wishes to steal something.

Furthermore:

Cunning in fraud and trickery, wearing the facial expression of a hypocritical heron, deceiving gods, religious teachers, parents, brothers, fathers-in-law, maternal uncles, friends, sons and grandsons, and his own and other families, here and in the other world to come he is a recipient of misfortune. 5

Just like so:

Excellent at transformation, through the semblance of respectability having become a councillor of a king he plunders the treasury, the king's maintenance, and so on, the criminal. Having become an ascetic with a faith in trickery, shame!, he even robs his teacher. Having moved away from his parents and the others, he steals all their possessions, the crook. And having embezzled a deposit, he becomes an enemy to friendship, the fool. Without having declared his inheritance to his sons and family, he himself dies.

Sva|janān para|janāṃś ca viśvās'|ôtpādanād dṛḍham
māyī vañcayate nityaṃ nānā|kaitava|vaibhavaiḥ.
Kṛtrimān svarṇa|rūpy'|êndu|kastūrī|hiṅgu|kaṅkumān
dadāti vaideśikebhyaḥ sa māyā|nāṭya|nāṭy'|â|nāṭya|kṛt.
Vivāde śapate kośān pibaty atti ca taṇḍulān
spṛśaty aṃhrīr deva|guror datte sukṛtam ātmanaḥ.
A|labhyān api hi drammān karṣaty ugra|sur'|âgrataḥ
tato deva|cakra|pāte kuṣṭī syān mriyate 'thavā.

A|viśvāsāt tyajyate 'pi bandhubhiḥ sa bhuj|aṅgavat
jñātas tathā badhyate c' ôdbadhyate ca niyogibhiḥ.
Bandhubhir mocito jātu nirlajjaś cauryam ācaret
tataḥ kāl'|ākṣarī|kṛtya mucyate sarva|bandhubhiḥ.
Caurya|prasādād āropya rāsabhe bhramitaḥ pure
vṛkṣ'|ôdbaddho raudramanā narake yāti pātakī.
Anehasam a|saṅkhyeyaṃ tatr' â|śarm' âti|dāruṇam
soḍhvā kathañcid udvṛttas tato jāyec cen naraḥ,
Tatr' âpi prāg|bhav'|âbhyāsān māyāvī stainya|tat|paraḥ
caity'|ādi|moṣaṃ viśrabdha|ghātanaṃ kurute bahu.
Tato nān"|ân|artha|pātaiḥ paścāt tāpāt kathañcana
badhvā nar'|āyur jāyeta manuṣyaḥ karma|lāghavāt.
Tatr' âpy an|ārya|kāryāṇi kṛtvā bhūtv" â|yaśaḥ|padam
kṣudhā|tṛṣ'|ārto bhramati yathā rājann ayaṃ pumān.»

By creating firm confidence, the con-man continually cheats his own family and strangers with the powers of his manifold deceptions. He presents counterfeit gold, silver, camphor, musk, gum-resin and saffron to strangers, making what does not resemble them resemble them by deceitful illusion. In litigation, he swears oaths, drinks from the cup of reconciliation, eats rice, touches the feet of teacher and god, and gives the benefit to himself. And he steals away the coins which are forbidden to be taken from the presence of a mighty god, and at the fall of the god's discus, becomes leprous or dies.

And because they have lost confidence in him, his relatives shun him like a snake; and so he is found out and restrained by the police. His kinsmen gain his release, but feeling no shame at all, he continues to practice theft. Then, accused of a capital offence, he is abandoned by his relatives. Thanks to his theft, he is mounted on a donkey and paraded around the city. Hanged from a tree, the malevolent criminal goes to hell. After having there endured extremely cruel torments for countless eons, he somehow rises up, and then, if he is born as a human being, in that existence too, because of his custom in his former life, deceiving others and completely devoted to theft, he commits much robbery of temples and such and ruination of the trusting. After that, by means of several worthless embodiments and subsequent torments, he somehow catches hold of human life and is born as man, through the lightening of his karma. Even in this life too, having committed ignoble actions, his station in life becomes inglorious, and he wanders about oppressed by hunger and thirst, like this man here, Your Majesty."

Rāj" ākhyad «bhagavan n' âham asmin parṣat|sarasvati jāne sāmāny'|âbhidhāne tat spaṣṭaṃ brūhi taṃ prabho.» Tataḥ prabhur jagau «yo 'yaṃ maru|kūpa|gabhīra|dṛk ajā|pati|sadṛk|kūrcaḥ kramelaka|śiro|dharaḥ, Nir|māṃsa|dīrgha|jaṅghākaḥ śīrṇa|vakr'|â|sama|kramaḥ tvad|dakṣiṇe tri|puruṣāṃ antaritaḥ s' âiṣa budhyatām.» Vyajijñapat punar bhūpaḥ «kim atr' âmutra duṣ|kṛtam kṛtam etena?» bhagavān ūce «rājan niśamyatām.

Mahā|moda|paritrasta|kakubb|hāstika|hāstikam ih' âsti Hāstinapuraṃ Kuru|maṇḍala|maṇḍalam. Koṭī|dhvaja|dhvaja|kṣipta|nabho|dhvaja|kara|vraje pure tatr' ôdyayau śrīmān Nayasāro mahī|patiḥ. Yan|nyāya|ghaṇṭā|ṭaṅkāras tri|lokasy' ôdaraṃ|bhariḥ a|nyāya|bhūtān udbhūtān kāṃdiśīkān ajījanat. An|eka|naigama|mahā|śreṇir dhuryatam'|â|samaḥ mahā|dhano Dhano nāmnā śreṣṭhī tatr' âbhavat pure. Pīta|mahapitṛ|mukhy'|ârjitaṃ dūre 'stu vaibhavam yad arjati pratyahaṃ sa saṃkhyā tasy' âpi n' āpyate.

Tathā hi:

Jala|sthal'|ākara|haṭṭa|kal'|ântara|vaṇijyayā dvi|catuṣ|pāda|śakaṭa|yāna|pātr'|ādi|bhāṭakaiḥ; Nānā|yoni|poṣa|kṛṣ'|îṣṭak"|âṅgār'|ādi|kāraṇaiḥ kṛtrima|svarṇa|rūpy'|êndu|kastūrī|hiṅgu|kuṅkumaiḥ; Karpās'|ânna|ghṛta|taila|tuvarī|lavaṇ'|âidhasāṃ

The King said, "Reverend sir, I cannot see him in the ocean of this assembly in which everyone is collected together alike. So please describe him clearly, reverend sir." Then, the reverend doctor said, "He can be seen there to your right, hidden between three men, the one with eyes like deep well in a desert, a beard like a billy-goat, a neck like a walking stick, his camel-like legs without any flesh, and his feet dissimilar and broken." The King asked once more, "What bad actions has he committed in this regard?" and the reverend doctor said, "Listen, Your Majesty.

In this land is a city Hástina·pura, a heavenly body for the Kuru country, whose herds of elephants are like the elephants which caused the four quarters of the universe to tremble with exceeding joy. In that city, whose thoroughfares were rays of light for the clouds cast by the banners of billionaires, reigned a king, His Majesty Naya·sara. The clanging of the bell of whose justice, filling the vault of the universe, made unjust beings ready to flee in all directions. The chief banker to many citizens, without rival in his great eminence, a very rich merchant named Dhana lived in that city. Leaving aside the wealth he had inherited from his father and paternal grandfather, the sum total of what he received each day could not be calculated.

By the irrigation of dry land with water, markets, periodic interest, trading, by the renting of men, beasts, wagons, ships, etcetera; by reason of the cultivation of various cereals, agriculture, bricks, and charcoal; by counterfeit gold, silver, camphor, gum-resin and saffron; with stores of cotton, rice, clarified butter, sesamum oil, alum, salt, and kindling, and of indigo, red dye, lead, iron, steel and suchlike; and by

nīlī|lākṣā|sīsak'|âyaḥ|śastr'|ādīnāṃ ca saṅgrahaiḥ;
Loṣṭikasy' âpi yatr' āyas|tair'|ārāmbha|parigrahaiḥ
arjaty artham asau n' âiva saṃtuṣyaty aurva|vahnivat.
Vyayaṃ ca loṣṭikasy' âpi pratīka|cchedato 'dhikam
manyate sahate duḥkham arthāy' âiṣa divā|niśam.
Prati|rūpa|kriyā|kūṭa|tulā|mān'|ādibhis tathā
janaṃ vañcayate nityam indra|jālika|līlayā.
Tath" ākhyātaḥ pure so 'tha dhriyate grāhyakair Dhanaḥ
hīlyate bandhubhir mitrair mucyate khādyate khalaiḥ.
Tataś c' ārakṣa|mantry|ādīn lañcay" ôpacaraty asau
evaṃ śāṭya|stainya|sakhaś ciram eṣa vyavāharat.

Ath' ânyedyus talavaras tasya śreṣṭina āpaṇe
mahā|sthāla|kṛte rūpya|khoṭṭikā|dvayam agrahīt.
Dhan'|āpaṇāt sa nirgacchan Mohilena Dhana|dviṣā
‹kim agrahīr iti› pṛṣṭas tasya rūpyam adīdṛśat.
‹Māyayā tena› c' āghrāy' ōce ‹rūpyaṃ trapu|garbhitam›
svarṇa|kṛdbhis talavaraś chedayitvā tath" āikṣata.
Tena tad|darśitaṃ rājño rājñ" ôktaṃ ‹tvaṃ sthirī|bhava›
bhūpen' ânyedyur ākārya Dhanaḥ śreṣṭhī nyagadyata.
‹Daśa|bhārān rajasya samānaya› sa ānayat
tan|mārgitaṃ rūpya|mūlyaṃ nṛpaḥ kośād adāpayat.
Svarṇa|kārair Dhan'|âgre rāṭ chedayāmāsa khoṭṭikāḥ
trapuṇā garbhitā vīkṣya rājā śreṣṭhinam abhyadāt.
‹Re kirāṭaka khāditvā purīṃ sarvaṃ na tṛptavān

efforts begun and finished with difficulty where there was the value of a brass farthing, he acquired wealth; but like Aurva's submarine fire, he was not satisfied. And the loss of even a brass farthing he considered worse than the amputation of a limb. Day and night he underwent difficulties for the sake of wealth.

So he continually cheated people by committing forgery, measuring with false weights and so on, with the facility of the art of an illusionist. So, he was summoned to the city and then arrested by the police force. He was snubbed by his relatives, ignored by his friends, and fed with slops. But then he approached the guards and ministers and suchlike with a bribe, and thus, a companion of theft and deceit, he continued trading for a long time.

Now one day, in that merchant's emporium a city policeman received a couple of coins made of silver in return for a large dish. As he came out of the emporium, Móhila, and enemy of Dhana, said, 'What have you bought?' and asked to see the coins. He sniffed and said, 'He has deceitfully plated the silver on a tin core!' Then the city policeman had the coins cut by goldsmiths and saw that it was so. He showed them to the King, who told him to remain silent. On the following day Dhana was summoned and told: 'Bring a hundredweight of silver,' so he brought it. The King had the amount of silver demanded from him brought from the treasury. The King had the counterfeit coins cut open in Dhana's presence, and having seen that they were plated on a tin core, said to him: 'Hey, you fraudulent merchant! Are you so unsatiated from devouring the whole city that you want to devour my treasury like this with

cikhādiṣasi yen' âivaṃ mat|kośam api nirbhayaḥ.›
Tatas tad" âiva so 'kṣepi kārāyāṃ tad|gṛh'|âṭṭayoḥ
rājñā mudrā dāpya te sma sthāpitāḥ puṃś|catuṣkikāḥ.
Bhīta|bhītās tataḥ paurāḥ para|cakr'|āgamād iva
pūr|mantriṇā Dhan'|â|nyāya|ārtayā bahu dhīritāḥ.
‹Yato dharmo nar'|êndrāṇāṃ yad duṣṭānāṃ vidhīyate
nigraho 'ty|ugra|daṇḍena śiṣṭānāṃ paripālanā.
Yadi daṇḍaṃ nṛpo n' âiva kuryād a|nyāya|kāriṇām
tadā caury'|ādito duṣṭā nivarteran kathaṃ nanu.
Ye tu nyāya|path'|âdhvanyāḥ parāñcaś c' â|nay'|âdhvanaḥ
teṣāṃ pit" êva māt" êva naya|sāro mahī|patiḥ.›
Ity|ādi|dhīratāḥ paurāḥ pitr" êva pura|mantriṇā
yathā|spadaṃ yayuḥ sarve sāyaṃ pakṣi|gaṇā iva.
Dvitiye 'hni samāhūtā rājñā pura|mahattarāḥ
‹bho bho evaṃ Dhan'|â|nyāyo brūta tat kiṃ vidhīyatām?›
Ath' ôktaṃ śreṣṭhinā Sādhurakṣitena kṛt'|âñjali
‹svāmin śrī|deva|pādānāṃ prajāḥ sarvāḥ prajā dhruvam.
Tad|apatyaṃ pituḥ kroḍe mūtr'|ôccārau karoti cet
tat kiṃ tad|daṇḍīyaṃ syāt? svayaṃ dev' âvadhāraya.›
Rāj" ākhyad ‹bālakasy' êṣā sthitir yūnas tu nigrahaḥ
Dhanaḥ śreṣṭh" îty an|ācāro rājyam apy attum icchati.
Tad asya yad vidhātavyaṃ brūta!› paurās ta ūcire
‹āhūyatāṃ tarhi deva sarvo 'pi hi mahā|janaḥ.›
Rāj'|ādiṣṭaiḥ pratīhārair hūtaḥ sarvo mahā|janaḥ

impunity!' Thereupon he was immediately cast in prison, and his home and emporium sealed up on the King's orders, with men stationed in the courtyards.

Then the wealthy citizens became extremely frightened as if by the approach of a foreign army, but they were very much heartened by a town councillor's deliberations about Dhana's misconduct: 'In what lies the justice of kings?: to provide restraint to the guilty by means of very harsh punishment and to provide protection for everyone else. And if the King didn't punish like that those who commit offences, then however would criminals intent on theft be suppressed at all? But to those who travel the path of righteousness and turn away from the path of unrighteousness, the King, whose essence is righteousness, is like a father and a mother.' With this and more besides, the citizens were calmed by the city councillor as by a father, and at dusk returned to their respective abodes like a flock of birds.

On the following day, the King summoned together the principal citizens: 'Good sirs, Dhana is certainly guilty of wrongdoing. So answer me this: what is to be done about him?' Thereupon a merchant named Sadhu·rákshita folded his hands in supplication and said, 'The subjects at Your Majesty's feet are all his constant children. If his child pisses and shits in his father's lap, then is the child himself to be punished? What is your decision, Your Majesty?' The King said, 'This is the natural behavior of a very young child, but Dhana has been imprisoned because as a merchant his misconduct is likely to devour even the kingdom. Answer me this: what step should be taken about him?' The citizens replied, 'Well then, Your Majesty, let every single one of

prabhūto 'pi hi sambhūtaḥ sadyo 'py ek'|ālaya|sthavat.
Tathā hi:
Devacandra|Kulacandra|Śrīcandra|Guṇacandrakāḥ
Rāmacandra|Yaśaścandra|Jagaccandr'|Āmracandrakāḥ,
Devaṇāga|Pāsaṇāga|Jiṇanāg'|Āsaṇāgakāḥ
Vīraṇāga|Varaṇāga|Jisaṇāg'|Ānaṇāgakāḥ,
Devapāla|Haripāla|Jiṇapāl'|Āsapālakāḥ
Vīrapāla|Guṇapāla|Narapāl'|Âsvapālakāḥ,
Devadatta|Jiṇadatta|Vīradatt'|Âsvadattakāḥ
Brahmadatta|Pāsadatt'|Ârhaddatta|Varadattakāḥ,
Vīradeva|Jiṇadeva|Pāsadev'|Âsvadevakāḥ
Guṇadeva|Jisadeva|Haradev'|Āsadevakāḥ,
Dharaṇīdhara|Gaṅgādhara|
Mahidhara|Jisadhara|Mahādhar'|Āsadharāḥ
Śrīdhara|Guṇadhara|Kuladhara|
Haridhara|Devadhara|Hemadharāḥ,
Pālhaṇa|Mālhaṇa|Kālhaṇa|
Jālhaṇa|Govinda|Devaḍ'|Āsaḍakāḥ
Vasumitra|Devarakṣita|
Māhil'|êty|ādir eka|manāḥ,
Mahā|janaḥ samasto 'pi nān"|ôpāyana|pāṇikaḥ
mahī|pālaṃ namas|kṛtya yathā|sthānaṃ niṣedivān.
Tataḥ śrī|Nayasār'|ôrvī|maṇḍal'|ākhaṇḍalo 'vadat
‹haṃho mahā|jan' âśrāvi Dhana|vyavahṛti|sthitiḥ.›
Devaḍo 'tha vyajijñapayad yojit'|âñjali|kuḍmalaḥ
‹kim aḥ pūrvam idaṃ deva śail" îyaṃ vaṇijāṃ yataḥ.
Yathā|gṛhītaṃ dadato vartante vaṇijaḥ kathaṃ
kathaṃ vā rāj|kuṭumba|dharma|kāryaṇi kurvate.
Tulayā kalayā kiñcin mānad|dānāc ca kiñcana

the leading merchants be summoned.' Summoned by the doorkeepers, who had been commanded by the King, all the merchants immediately appeared and assembled together, as if they lived in a single house.

Like so:

Deva·chandra, Kula·chandra, Shri·chandra, Guna·chandra, Rama·chandra, Yashash·chandra, Jagach·chandra, Amra·chandra, Deva·naga, Pasa·naga, Jina·naga, Asa·naga, Vira·naga, Vara·naga, Jisa·naga, Ana·naga, Deva·pala, Hari·pala, Jina·pala, Asa·pala, Vira·pala, Guna·pala, Nara·pala, Asva·pala, Deva·datta, Jina·datta, Vira·datta, Asva·datta, 60
Brahma·datta, Pasa·datta, Arhad·datta, Vara·datta, Vira·deva, Jina·deva, Pasa·deva, Asva·deva, Guna·deva, Jisa·deva, Hara·deva, Asa·deva, Dhárani·dhara, Ganga·dhara, Mahi·dhara, Jisa·dhara, Maha·dhara, Asa·dhara, Shri·dhara, Guna·dhara, Kula·dhara, Hari·dhara, Deva·dhara, Hema·dhara, Pálhana, Málhana, Kálhana, Jálhana, Govínda, Dévada, Ásada, Vasu·mitra, Deva·rákshita, Máhila, and the others; with one mind, the entire body of merchants, bearing various offerings, bowed to the King and sat in the appropriate place.

Then His Majesty Naya·sara, the lord of the sphere of the 65
earth, said, 'Now then, merchants, I've heard all about Dhana's method of doing business.' Thereupon, Devada, filled with the buds of the respectful greeting he had performed, declared, 'What is unusual about this, Your Majesty, since this is the standard conduct of merchants? If merchants gave back exactly what they had received, how would they perform those actions which are customary for the royal household? In a fair proportion merchants take something

pramuṣṇanto 'ta ev' ôktā vaṇijo 'dhyakṣa|taskarāḥ.
Yato 'ti|lobhanāḥ kūṭa|tul"|ādy api vitanvate
atas tat sarvathā dhīrair niṣaddhaṃ jina|śāsane.
Tad deva vaṇijām eṣā vaṇijy'|āvṛttir īdṛśā
n' êdaṃ navataraṃ kiñcid avadhārayatu prabhuḥ.›
Rāj" ākhyat ‹śrūyatāṃ tāvad ekam ākhyānakaṃ janāḥ.›
mahā|jano 'vadad ‹deva prasādaḥ syāt|tarām ayam.›
‹Śrī|Vasantapur'|ārāme 'bhūd vasanta iva śriyā
Jitaśatru|mahī|pālo mahī|pālana|lālasaḥ.
Vasantaśrīs tasya devī saubhāgy'|âika|niketanam
tayor Durlabhikā putrī kalpa|vall" îva dur|labhā.
Tasyāś ca Dhāyinī nāmnī tantu|vāya|sutā sakhī
tayoś c' ā|śaiśavāj jajñe prema|hemam a|kṛttrimam.
«Sakhy antaḥ|pura|rudh" âsmi tat te rucyo 'stu me priyaḥ
yan no bhāruṇḍavad yogaḥ syāt tām ity» āha rāṭ|sutā.
Kauvindī s" âtha vaṇṭena prasakt" âbhāṇi tena ca
«n âiva jñāyāvahe yāvat tāvad yāvaḥ pur'|ântaram.»
Tay" ôktaṃ «me 'sti rāṭ|putrī sakhy evaṃ dṛḍha|saṃśravā.»
kaṇṭho jagāda «s" âpy etu.» rāṭ|putrīm atha s" āhveyat.
Trayo 'pi te 'tha saṃbhūya prodoṣe niryayur gṛhāt
atr' ântare maṭhe kaścid agāyād gītikām imām.
«Jai phullā kaṇiyārayā
cūyaya ahimāsayammi ghuṭṭammi

that is being weighed or something from what is being offered, and for that reason they are called manifest thieves.

Since it is because of excessive greed that they employ false scales and so on, for that reason that has been absolutely forbidden by those constant the teachings of the Jain religion. So, Your Majesty, such is the occupation of trade 70
which merchants have to engage in. Let His Majesty not come to the decision that this is anything very new.' The King said, 'Just listen to a little story, my subjects.' The merchants said, 'This would indeed be an act of grace, Your Majesty.'

'In the garden of delight of lovely Vasánta·pura, in its prosperity like the season of spring, ruled a protector of the earth, Jita·shatru, totally devoted to the protection of the earth. His queen was Vasánta·shri, a unique temple of good fortune, and their daughter was Durlábhika; she was like a wish-fulfilling creeping plant, difficult to obtain. She had a friend named Dháyini, the daughter of a weaver. From their infancy, they experienced the genuine gold of affection. The 75
princess said to her, "My friend, I am restrained in the royal women's quarters. Let your lover be my husband, so that our union be like that of a *bharúnda* bird." The weaver's wife was in love with a dwarf, who said to her, "The only way for us not to be found out is for the two of us to go to another city." She said, "I have a friend, the princess. Her agreement to this is sure." He said, "Let her come too," so she summoned the princess. Then the three of them met in the early part of the night and left the house. At that moment someone

tuha na khamaṃ phulleuṃ
jai paccaṃtā kariṃti ḍamarayāiṃ.»
Tāṃ śrutvā cintayāmāsa rāja|putrī pavitra|dhīḥ
«hinā hīnena yātv eṣā na me yuktam idaṃ punaḥ.»
«Sakhi bhūṣā|karaṇḍī me vismṛt" êti» miṣād atha
Durlabhā sva|gṛhaṃ prāpa pāpau tau nirgatau gatau.
Rāja|putrī tu sā pitrā rāṭ|putreṇa varīyasā
udvāhit" hiten' âbhūd bhājanaṃ rājya|sampadām.
Tad aho janā yadi kuvinda|sutā-
vad a|nītim ādadhati nirdhanakāḥ
tad ayaṃ Dhano 'pi dhanavān a|nayaṃ
kurutām ut' âvani|pa|sūr iva mā.›
Tato vijñāpayāñ cakre
Durgādityena dhīmatā
‹ākhyāmy ākhyānakaṃ kiñcid
dev'› ‹ākhyāh' îty› avaṅ nṛpaḥ.
‹Asty a|dṛṣṭ'|ādi|paryantaṃ puraṃ śrī|Bhuvanodaram
pur'|ântarāṇi yasy' ântar|gṛhāṇ' îva cakāsati.
Tac|chāsti|kartā puruṣo rājā Tribhuvan'|ēśvaraḥ
śalya|hastā iva yasya trailokye 'py adhipāḥ pure.
Devī Karmapariṇatis tasya saubhāgya|bhājanam
Rambhā|Gaurī|Śacī|mukhyā yasyāḥ pād'|âbja|dhāvikāḥ.
Pañca|prakārān viṣayān a|niśaṃ bhuñja|tostayoḥ
jajñe 'nācāra|Sanmārga|Dāridry'|ākhya|suta|trayam,
Putryaś ca tisro Vāgdevī|Lakṣmī|Duḥśīlat"|âbhidhāḥ
yad vilāsalavai ramyair vilasanti kumārakāḥ.

in a cottage recited this verse couplet: "If a blooming *karnikára* is deprived of contact with water, then it is not able to bloom, even if the cooks cause a commotion."

Hearing this, the princess's mind became purified, and 80
she thought, "She is traveling as an inferior with an inferior, but this is not right for me." Thereupon, having told her friend that she had forgotten her jewellery box, on that pretext she returned to her home, but those two wretches set off and went on their way. So her father married her to a most excellent prince, and married by her desired one, she became a receptacle of the prosperity of the kingdom. So, my subjects, even if poor people commit such improprieties as the weaver's daughter, then let not Dhana here, who is wealthy, commit offences like the daughter of the king.'

Then wise Durgadítya declared, 'I'd like to tell a little story, Your Majesty,' and the King said, 'Tell it, then.' 'There 85
is a city, lovely Womb-of-the-Triple-Universe, its boundary and beginning undiscernible by the eye. Other cities appear like its inner apartments. The man who ruled it was King Lord-of-the-Triple-Universe. His armed retinue was like that of kings in the world to come. His queen was Ripeness-of-Karma, a receptacle of good fortune. Rambha, Gauri, and Shachi were the principal washers of her lotus feet. As they continually enjoyed sensual pleasures of the five kinds, three sons were born to them, namely, Misconduct, True-Path, and Poverty, and three daughters, namely, Learning, Wealth, and Immorality. These children used to amuse themselves with charming little games.

Rājā vyajñapi putrībhir ekadā madan'|ôtsave
«pitas tava girā svairaṃ pure dūraṃ ramāmahe.»
Rāj" ākhyad «yoṣitāṃ rantum ekikānāṃ na yujyate
militā eva tad vatsāḥ sv'|êcchātaḥ krīḍat' âbhitaḥ.»

Babhāṣe Bhāratī «tāta na Duḥśīlatayā samam
padam ekam ahaṃ yāmi vāñchāmy ady' âpi jīvitum.»
Kim ity ukte bhū|bhujā Vāg ūce «'n|āvedya deva vaḥ
ekad" âsmy etayā s'|ârdham ākrīḍe krīḍituṃ gatā.
Prasādād vo 'smi jīvantī kathañcid gṛham āgamam
ath' âṭṭa|hāsāt sa|kara|tālaṃ.» Duḥśilat" âvadat
«Satyaṃ tāt' âham anayā sah' âgāṃ rantum ekadā
na me 'vakāśaṃ datte 'sau kv' âpi ruṣṭā tato 'smy api.
Svāṃ yoga|śaktim asṛjaṃ tatas tāta Sarasvatī
«hā hā» varākī raṅk" îva śuṣka|kaṇṭhā kṣudh|āturā.
Vilakṣā kṣīṇa|pakṣā ca n' âvakāśam agāt kvacit
tat satyaṃ pratipad|dattaṃ dvitīyasyāṃ hi labhyate.
Dhik|kāra|pātraṃ naṣṭ" âsāv a|paśyantī sva|pṛṣṭhataḥ
vegena gṛham āyātā śvāsam apy agrahīt pitaḥ.»
Smitvā rāj" āha «tat putri vraja Lakṣmy" ânayā saha.»
Gīr «jagau na yato 'muṣyāś chuṭit" ârdha|mṛt" âikadā.»

Tataḥ pit" āha «he Lakṣmi kim etad abhidhīyate?»
sā 'py ūce «sādhu yad aham iyaṃ c' âgāva khelitum.
Mayā gauravitā khyātiṃ prāpit" âpi samantataḥ
kad" âpi mama kāryāṇi śīlayaty asakau na hi.

One day, during the festival of the god of Love, his daughters said to the King, "Father, with your permission, we would like to play outside some distance away in the city." The King said, "It is not right for girls to play on their own. If you go together, children, then you can play about outside at your pleasure."

Learning declared, "I don't want to go to the same place with Immorality. I want to continue living after today." Upon the King's asking why, Learning said, "Without having informed you, Your Majesty, one day I went with her to play in the pleasure-ground. Now it's thanks to you I am still alive. I somehow escaped home from her overbearing taunts, accompanied by clapping of her hands." Immorality said: "It's true, Father, I went with her to play one day, but she didn't give me any room at all, so then I became angry. I released the power of my self-concentration, Father. Learning, with piteous cries of 'Ah, Ah!' her neck shrivelled like a beggar, sick with hunger, ashamed, crest-fallen, went somewhere where there was no room; now proper access certainly ought to be granted to the other. A vessel of reproach, she fled without looking behind her. She reached home in a rush and recovered her breath, Father." The King smiled and said, "So, daughter, go with Wealth here." Learning said, "No, because one day I only got free from her half-dead."

Then their father asked, "Hey, Wealth, how is this to be explained?" She replied, "It's true that she and I went to play. Although I always treat her with respect and call her by her proper name, she never treats me properly. 'But the meter's broken, this is not the best figure of speech for this subject,

‹Kin tu chando bhajyate 'tra n' âlaṅkāro 'yam uttamaḥ
ghaṭate na pad'|ârtho 'yam apaśabdo 'yam īritaḥ;›
Ity|ādikaṃ kācapicyaṃ kurute māṃ ca nindati
tato mayā yoga|śaktiḥ sphoritā tāta sarvataḥ.
Tato ruddhā Sarasvatyā dṛṣṭir luptā tathā śrutiḥ
naṣṭā smṛtir gatir bhagnā vapuś c' âbhūd viśṛṅkhalam.
Viguptā sā palāyy' âtha guptam ev' āgatā gṛham
tat|pṛṣṭhato hasamān" âham ap' îha samāgamam.»

Rājñ" âbhāṇi «punar Lakṣmyā saha Duḥśīlate vraja.»
Lakṣmīr jagāda «no yāmi padam apy anayā samam.
Yato 'ham ekadā yāt" ânayā saha sa|jīvitā
puṇyen' âgāṃ gṛhaṃ tāt' âdhunā jāne na bhāvi kim.»
Tato vihasya Duḥśīlatay" ōce «'ham iyaṃ tathā
rantuṃ gate param iyaṃ ‹pradhān" âsm' îti› mādyati.
Dvitīya|sthānikā 's' îty avahelayati māṃ sadā
tac|chikṣāyai tato yoga|śaktiḥ prayuyuje mayā.
Kṛṣṭ" âtha Lakṣmīr dur|vaṇṭhair nītā rāja|kule haṭhāt
sadyo vilabdhā ḍumbebhyo ‹Lakṣmīr mādyatu mādyatu.›
Rātrau naṃṣṭv" âtha jīvantī sadm' ôpait puṇyavaty asau
tāta tat|kāryatām asyāḥ punar|janma|mah"|ôtsavaḥ.»

Tisṛṇām api putrīṇām a|prītyā vi|manā manāk
pit" âbrūt' «ânyatareṇa bhrātrā Brāhmi saha vraja.»

this is not a topic in literary composition, vulgar speech has been uttered here!' coming out with this and more besides, she made my eyes water and mocked me. So I set loose in all directions the power of my self-concentration, father. Thereupon Learning's sight was obstructed and her hearing taken away. Her memory was obliterated, her gait broken, and the sinews of her body loosened. Lacking refuge, she ran away to the sure refuge of home, but I followed behind her, mocking her even there."

The King said, "Then you go with Wealth, Immorality." Wealth said, "No, I will not go with her. Because one day I went with her, feeling full of life. Mercifully, I returned home, and now I feel no vitality at all." Then Immorality laughed and said, "She and I went to play together, but she revelled in saying, 'I'm the one who goes first.' She continually treated me with disrespect, saying that I should take the second place. Then, to punish her, I employed the power of my self-concentration. Then Wealth was forcibly dragged by low servants to the main road, and forthwith handed over to beggarly musicians with the words, 'Let Wealth revel! Let her revel!' At night she escaped, and fortunately reached home alive. Let the festival of her rebirth be celebrated, Father."

Displeased with his three daughters and somewhat discomposed, the King said, "Go with one of your brothers, Learning!"

Brāhmy ūce «Duḥśīlatāyā Anācāro 'dhikaḥ pitaḥ
kadarthit" âmy anen' âpi tad ayaṃ dūrato 'stu me.
Bhrātā dvitīyaḥ Sanmārgo yukto 'sau kin tu me pitaḥ
jyeṣṭhatāṃ na dadāty eva pradhānaṃ|manya eṣa yat.
‹Yatam āsva yataṃ śeṣva yataṃ tiṣṭha yataṃ cara
yataṃ bhuṃkṣva yataṃ jalpa yena duṣ|karma n' ârjyate,›
Sad|vādam iti kurvāṇaḥ svairaṃ me rāti neritum
tad asau tiṣṭhatu gṛhe yas tṛtīyas tu sodaraḥ,
Daridrya|nāmā taṃ tāta visarjaya mayā saha
yat tena saha yātāyā guṇo me 'tīva tad|yathā.
Cintayiṣyāmy aho|rātraṃ chando 'laṅkāra|lakṣaṇam
santoṣyan'|âdhi|Dāridrya|bhrātṛ|sānnidhyataḥ pitaḥ.»

Tatas tena samaṃ pitrā praiṣa rantuṃ Sarasvatī
Śrīs tena jagade vatse 'nācāreṇa samaṃ vraja.
Sā sm' āha «na gamiṣyāmi yan na vety eṣa manda|dhīḥ
Śriyo anugo asm' îti kin tu sv'|ātmānaṃ dhuri manyate.
Kiṃ ca Duḥśīlatay" âiva dūn" âsmy etena vairivat?»
tataḥ pitrā s" âbhidadhe ‹Sanmargeṇa samaṃ vraja.›

Śriy" âbhāṇy «eṣa manute svaṃ gariṣṭhaṃ samantataḥ
na jānāti Śriyā hīno laghur asmi tṛṇād api.
Kiñ c' âiṣa sad|a|sad|vādaṃ kurvan viśvasya dur|bhagaḥ
tad anena samaṃ vārtām api kurve na hi kṣaṇaṃ.
Kin tu Niḥśūkatā|dhātryā sah' âimi pratyayo na cet
mām api pratijāgartv |nācāro 'śīlatām iva.»
Āśrutaṃ janaken' âtha Śrīr Niḥśūkatayā samam
prāptā pṛṣṭe tv Anācāras tasy' āyāti pade pade.

Learning said, "Misconduct likes Immorality, Father, and despises me, so don't let him come near me. My second brother, True-Path, is fine, but he does not give me precedence, since he considers himself the most important. 'Continue striving, spare no striving, engage in striving, practice striving, undergo striving, pray with striving, so that bad karma be not acquired;' making true statements, he does not let me do what I want, so let him stay at home. Send with me my third brother, the one named Poverty, Father, since in going with him my qualities are very much the same as his. Day and night, I shall devise poems and figures of speech in the presence of Poverty, a receptacle of the making of joy, Father."

Thereupon her father told Learning to go play with him, and he told Wealth to go with Misconduct. She replied, "I shall not go with him, since, dull-witted, he does not realize that he is my attendant, but considers himself in the place of honor. And am I not tormented by Immorality as if at enmity?" Thereupon her father told her to go with True-Path.

Wealth said, "He considers himself the most important in every respect. He does not realize that without Wealth he is worth less than a blade of grass. Doesn't he correct untrue statements, being badly endowed with intellect? So, I shall not spend any time with him, not even for a moment. But I will go with Mercilessness, the nurse, and if you don't have confidence in this, let Misconduct also keep watch over me like Immorality." Her father agreed, so Wealth went with Mercilessness, and Misconduct followed behind at every step of the way. Since the establishment of wealth has been

Yadā kartrā puṃsā sthitir iti ramāyāḥ pravidadhe
tadā doṣaḥ svāmin ka iva hi Dhanasy' âpi dhaninaḥ
yad" âraṇya|kṣoṇīṃ dahati dahano dāhakatayā
tad" âjā|pālasya kṣiti|tilaka doṣo 'stu katamaḥ.»

Nṛpo 'tha śrī|Nayasāro 'bhāṇīd «bho bhoḥ purī|varāḥ
bho mahā|janaḥ vakty eṣa yuṣman mantam ut' ânyathā.›
Tat|pakṣa|pātī ko 'py āha ‹svāminn evaṃ hi vīkṣyate.›
rāj" ôvāca ruṣ" ārakṣān ‹rundha sarvān kirāṭakān!
Dhanasy' ācchinta sarva|svaṃ kuṭumbaṃ cārake 'syata
su|guptam api yen' âsya draviṇaṃ gṛhyate sukhāt.›
130 Tat tathā vihitaṃ taiś c' âti|krāntam iti tad dinam
prāg avag Mahilo ‹Durga vakṣyasy ākhyānakaṃ punaḥ.›
Tataḥ śreṣṭibhir apy ūce 'sau pur|akṣaya|kārakaḥ
atha Satyahariḥ proce ‹kim ity āraṭyate mudhā.
Ken' âpi rāja|mānyena rājā vijñāpyatāṃ bahu
bhūmyā skhalita|pādānāṃ śaraṇaṃ bhūmir eva hi.›

Atha Buddhisamudreṇa mantriṇā tair mahī|patiḥ
bahu vijñāpayāñcakre sa ca kruddho 'bhyadhād iti.
‹Lakṣmyāḥ prakāram īdṛkṣam etair ev' âsmi śikṣitaḥ›
mantry āha, ‹dev' āgamo 'sya daṇḍaḥ śikṣā vidhīyatām.›

thus ordained by the creator spirit, Your Majesty, then has any fault at all been committed by Dhana, the possessor of wealth? When a fire is burning the earth of a forest with its scorching heat, then, you ornament of the earth, the goat-herd may have any fault whatsoever.'

Then His Majesty King Naya·sara said, 'Leading citizens, good sirs, merchants, good sirs, has this man stated your opinion or is it different to this?' Someone who sided with that man replied, 'Your Majesty, that's certainly the way it seems.' The King in anger ordered the guards, 'Arrest all the merchants! Confiscate Dhana's wealth! Cast his household into prison, very well-guarded, so that all his goods can be easily seized.' So, since on that day they had 130
thus been judged to have transgressed, on the following morning Máhila said, 'Are you going to tell another little story, Durga?' Then the merchants declared that he was the cause of the city's destruction. Thereupon Satya·hari said, 'Why are you screeching vainly like this? Let the King be petitioned importunately by someone who is respected by him and who is in a good place. A good place is certainly a refuge for stumbling feet.'

So then, through the minister Buddhi·samúdra, they petitioned the King importunately, and he angrily declared: 'I have learnt the kinds of methods by which they gain wealth.' The minister said, 'Your Majesty, fining is the punishment for this. Let the amount of the fine be determined.'

Rāj” ākhyan ‹mantrin yady evaṃ
pṛcchyantāṃ te kirāṭakāḥ
yuṣmat|sarva|svaṃ|viṃś’|âṃśaṃ
muktvā bhū|patiḥ.
Niḥśūkat”|Ânācārau hi yuṣmad|uktyā śriyo ’nugau
tadā syātāṃ ced vadho vaḥ sarva|sv’|âpahṛtau bhavet.›
Tato Buddhisamudreṇa gatvā pṛṣṭo mahā|janaḥ
bhaṇitaṃ tena yad devo muñcet koṭi|samaṃ hi tat.
Gatvā tato mantriṇ” ôkte tad|ukte Nayasāra|rāṭ
ākārya gāḍhaṃ nirbhartsy’ âmucat sarvān prasādataḥ.
Dhano nirvirṣayaś cakre putrāṇām jīvikā dade
pratārayan janān viṣvak śrī|Śrāvastīṃ Dhanas tv agāt.
Tatr’ âpy asau stainya|śāṭhy”|ânugato Bhīma|bhū|bhujam
dadarśa tena pṛṣṭaś ca ‹kas tvaṃ bhoḥ kā ca te kalā?›
So ’vag vaijñāniko divya|paṭaṃ rājño vayāmy aham
paṭa|sva|rūpaṃ kīdṛg bhoḥ svāminā kiṃ na hi śrutam?
Amuktasy’ âmuktasy âpi rājño vyūtaḥ paṭo mayā
kā sāmagrī tad|utpatau svādhīnā sā mama prabho.
Kin tu svaṃ svāmin” āpūryaṃ lakṣa|dīnāra|mānakam
kramād deyaṃ tac ca tathā gṛhaṃ tat|karma|karmaṭham.›
Bhūpas tasy’ âtha dīnāra|sahasraṃ veśma c’ ārpayat
sa jarat|kambalaṃ dvāri badhv” ântar vilasaty alam.

The King declared, 'Let this penalty be demanded of the merchants: keep a twentieth part of your entire wealth, and the King will take the remainder. According to your own statement, mercilessness and misconduct are the companions of wealth; then let them be present if your punishment lies in the confiscation of your wealth.' Then Buddhi·samúdra went and made this demand of the merchants, and they said, 'If the King agrees a quittance of ten million, then that's agreed.' Then, the minister having returned and related that they had agreed to this, King Naya·sara summoned them, and having sternly rebuked them, graciously released them all. Dhana was banished and the means of subsistence granted to his sons. Continuing to deceive people everywhere he went, Dhana arrived at lovely Shravásti. 135

And there, accompanied by theft and deceit, he waited upon King Bhima, who asked him, 'Who are you, Sir, and what is your craft?' He said, 'I'm a highly skilled craftsman who weaves divine robes for kings. What, has Your Majesty not heard of what kind is the nature of my robe? I have woven a robe for so-and-so and King so-and-so. The implements necessary for its production are at my command, Sire. But Your Majesty must pay the price: one hundred thousand gold pieces to be given in stages, as well as a house to serve as a workshop in which to make it.' Then the King gave him a thousand gold pieces and a house. He hung an old blanket at the door so that he could enjoy himself within. 140

Krama|krameṇa lakṣ'|ârdhaṃ jagṛhe tena māyinā
rājñ" ânyad" âsau papracche nirapādi kiyān paṭaḥ.
‹Ardhaṃ deva manāṅ nyūnaṃ niṣpannam iti› so 'bhyadhāt.
‹preṣyatāṃ ko 'pi hi su|dhīr yo dṛṣṭvā svāmine vadet.›
Atha Vigraharāj'|ākhyaḥ sāmantaḥ praiṣi bhū|bhūjā
gatau ca tau gṛha|dvāre Dhanen' âtha nyagādi saḥ.
‹Asmat|paṭasya mahimā śrūyatāṃ deva sāmpratam
asy' ôpalabhate rūpa|sparśau ko 'pi na jāra|jaḥ.›
Yan mātṛ|śīla|svarṇasya paṭo 'yaṃ kaṣa|paṭṭakaḥ
ata eva Yaśorāja|rājen' âpūjyata prasūḥ.
Atha praviśya geh'|ântas tasmai paṭam adarśayat
māyayā cālayan hastau ‹hayo 'yaṃ hasty asāv iti.›
Dadhyau Vigraharājo 'tha ‹kiñcit paśyāmy ahaṃ na hi
tat kiṃ mātā me na śuddh" âthavā śuddhā kva yoṣitaḥ.
Ekā|sakte kiñ ca patyau prāpnuvatyo na vārakam
ṛtu|snātāḥ kiṃ na kuryur mahelāḥ kāma|helayā.›
Ath' âvahitthām āsthāya so 'bhyadhatta Dhanam prati
‹n' ēkṣāñcakre śuśrave na paṭa|ratnam it' īdṛśam.›
Rajño 'gre 'pi tath" ākhyat sa tato rājā praharṣulaḥ
any'|ânyān praty|ahaṃ puṃsaḥ prāhiṇot prekṣituṃ paṭam.
Dhūrto Dhanaḥ paṭa|śakti|sva|rūp'|ākhyāna|pūrvakam
tān mohayāmāsa sarvān aho māyā|vijṛmbhitam.
‹Aye Vigraharājena dṛṣṭam n' ēkṣāmahe paṭam
tan no mātur doṣa iti› dhyātvā te 'py astuvan paṭam.
Iti sarvaṃ rāja|kulaṃ krameṇ' âiṣa vyamohayat

Over a period of time that conman gradually embezzled fifty thousand gold pieces. One day, the King asked him how much of the robe had been prepared. He said, 'Just a little less than half is completed, Your Majesty. Let some intelligent person be sent to inspect it and report back to Your Majesty.' So the King sent a baron named Vígraha·raja, and when the two arrived at the threshold of the house, Dhana said to the other: 'Now hear about the power of our robe, my lord. No one born by his mother's paramour can see it or feel it. Since this robe is a touchstone for the gold of a mother's chastity, for that very reason King Yasho·raja paid honor to his mother.'

Then he entered the house and showed him the robe, moving his hands to support the illusion, saying 'Here is a horse, here is an elephant.' But Vígraha·raja thought, 'I can't see anything at all. So is my mother unchaste? On the other hand, where is the chastity of women? Finding no obstacle at all in a husband devoted only to them, having taken a ritual bath after menstruation, what will women not perform in their lustful dalliances?' So, resorting to dissimulation, he said to Dhana, 'I have never seen nor heard of such a jewel of a robe.' He repeated the same thing in the presence of the King. Then the King, who was thrilled, continued to send different men every day to inspect the robe.

The swindler Dhana bamboozled them all by firstly telling them of the nature of the power of the robe. Oh, the extent of deceit! Thinking, 'Oh dear, we can't see the robe which Vígraha·raja saw, therefore our mother is unchaste,' they too praised the robe. Thus he eventually deluded the

‹aho mātṛ|doṣ'|āpatti|vidyāyāḥ sphūrjitaṃ mahat.›
Śīghraṃ dadāno dīnārāṃs tasya lakṣam adān nṛpaḥ
ten' âpi tad vilasatā pure nyaṣṭhāpyat' â|khilam.
Rājñ" ōce ‹kiṃ paṭaḥ pūrṇaḥ,› ‹svāmin saṃpūrna eva hi
muhūrtaṃ śodhyatāṃ dev' ây' âiva mauhūrttiko› 'vadat.
Tato rājā snāta|liptaḥ paridhitsuś ca taṃ paṭam
tena dhūrtena karṇ'|ânte sthitvā guptam abhaṇyata:
‹Jāra|jo n' ôpalabhate 'sya rūpa|sparśa|vaibhavam›
rājā vyacintayad ‹vastu|sva|rūpaṃ bahudhā bhavet.›
Utkṣipya bāhuṃ so 'py āgād Dhanaṃ dhūnaṃ śiraḥ paṭam
sāmāntās tuṣṭuvur bhūpo dadhyau ‹vīkṣe 'smi kiṃ na hi.
Manye prarsūr na me śuddhā.› tūṣṇiko 'sthāt tato nṛpo
dhūrto 'vag ‹muñca vāsāṃsi m" âitaiḥ śobh" âsya naśyatu.›
Rāj" âmucat tatas tāni paryadhāpyata taṃ paṭam
itas tataḥ karau kṛtvā māyayā tene māyinā.
Rājā spaṣṭaṃ yathā|jātam ātmānam abhivīkṣate
sāmantās t' ūcur ‹utkṛṣṭā paṭa|śrīr vīkṣyate prabho.›
Dhūrto vyajñapayad ‹deva pāda|cārikayā pure
pādo 'vadhāryatāṃ sarve yen' ēkṣante paṭa|śriyam.›

entire royal household into thinking, 'Oh, the mighty thunderclap of the knowledge of the disgrace of my mother's transgression!' Making speedy payments, the King gave him one hundred thousand gold pieces, and he spent it all on enjoying himself in the city. Asked by the King if the robe was finished, the astrologer replied, 'It has just been finished at this very moment. Let Your Majesty be purified right now.'

Then as the King, bathed and anointed, was eagerly waiting to don the robe, the swindler stood by his ear and secretly whispered to him:

'A son by his mother's paramour cannot apprehend its form and tangibility.' The King thought, 'May its essence and form appear manifold!' He raised his arms and approached Dhana, who was pretending to shake the top of the robe. The barons applauded, but the King thought, 'I can't see anything. I suppose my mother was unchaste.' Therefore the King remained silent. The swindler said, 'Take off your clothes lest the robe's brilliance be obscured by them.' So the King removed them and was dressed in the robe by that swindler, who moved his hands here and there to support the illusion. The King saw himself as clearly as the day he was born, and the barons said, 'How excellent the splendor of the robe appears, Your Majesty.'

The swindler said, 'Let Your Majesty process on foot around the city so that all may behold the splendor of the robe.'

Rāj" âtha chatra|rociṣṇuḥ sāmant'|âmātya|bhūṣitaḥ
pāda|cārī pure 'bhrāmyad dhṛt'|āśāmbara|dīkṣavat.
Sa tu dhūrtaḥ kāka|nāśaṃ nanāśa tvaritaṃ tathā
yathā na kaiścid vīkṣyeta siddh'|ântardhāna|siddhivat.
Tad dhūrta|vidyayā mātṛ|doṣ'|āpatty|āṅkitā na ye
te paurāḥ procur uccaiḥ ‹bhoḥ kiṃ svāmy eṣa dig|ambaraḥ.›
Tataḥ sarve 'py ūcur evaṃ sāmant'|âmātya|pūrva|gāḥ
paryadhān nṛpatir vastre kuhakaṃ māyino 'sphuṭat.
Rāṭ pūruṣair vāyu|vegaiḥ kṛta|dīpair iv' âbhitaḥ
nirīkṣyate sma sa śaṭo na punaḥ kv' âpi vīkṣitaḥ.
Tataḥ prati|diśaṃ rājñaḥ sainyāni pradadhāvire
na lebhe sa tu dhūrtas tair māyay" êva tiro|hitaḥ.

Divā nilīya saṃsthāsnur niśāyām utpathe vrajan
mārgān mārg" îva jānānaḥ sa Dhano 'gān mah"|âṭavīm,
Yasyāṃ ghnanti nagān viṣāṇa|valay'|ôl-
lāsair ibhāḥ sairibhā
yasyāṃ ca prasabhaṃ bhramanti parito
dāv'|ânalā vāna|lāḥ
yasyāṃ siṃha|ninādam ādadhati te
kaṇṭhīravā bhairavā
yasyāṃ c' âti|bhayaṃ|karā na gaṇanāṃ
prāpan nagāḥ pannagāḥ;

Then the King, resplendent with the parasol, arrayed with his barons and ministers, began to process on foot around the city, like a naked Sky-clad Jain monk during his initiation ceremony. But the swindler disappeared so quickly in his crow-like flight that he was seen by no one, like a magician who had effected his invisibility. The citizens, who hadn't been hooked by that swindler's cunning deception, the misfortune of their mother's unchastity, cried out loudly, 'Oh, is that naked Sky-clad monk the King!' Then everyone, beginning with the barons and ministers, 170
said the same thing. The trickery of the swindler, that the King was dressed in a robe, suddenly became evident. The King was surrounded by his attendants as swift as the wind, as if by extinguished torches. They looked for that swindler, but he was nowhere to be seen. The King's troops were sent out in all directions, but they did not catch him, as if he were concealed by his power of illusion.

Hiding himself by day and remaining in the same place, and rising at night and traveling the roadways like an exploring pioneer, Dhana arrived at a great wilderness, in which elephants and buffaloes pound the mountains with the shaking of the bracelets of their tusks, in which wood-consuming forest fires wander violently in all directions, in which the savage rutting elephants produce the roaring of lions, and in which snakes and serpents, too numerous to be counted, are the cause of extreme fear;

Api ca:

Uṣṇ'|âṃś'|ôṣṇa|kar'|ôtkara|vyatikara|
projjvāla|sūry'|ôpala|
jvālā|jāla|vicumbanād iva dava|
jvālanti yatr' ânilāḥ
saṃśuṣyanti jalāśayā graha|pater
bāḍhaṃ kar'|āpātataḥ
pānthānāṃ yama|kiṅkaraḥ sphurati sa
grīṣmo 'ti|bhīṣmas tadā.

Tato Dhano 'dhva|khedena tāpen' âtha tṛṣā kṣudhā
viśrabdha|ghāta|pāpasya kiṅkarair iva pīḍitaḥ,
Pada|mātram a|śakto 'pi gantuṃ pṛṣṭha|bhiyā vrajan
tṛṣ"|ârtyā mūrchito nyag|rodhasy' âikasya tale 'patat.
Śiśir'|ânilato labdha|caitanyo jala|lipsayā
diśaḥ paśyan Dhano 'paśyad vanaṃ ghanam iv' ônnatam.
Tatr' âmbu|sambhāvanayā sa Dhanaḥ pramanā manāk
śīghram eva tato 'cālīt saraḥ|pālīm ath' âikṣata.

Taṃ vīkṣy' âiva nṛp'|âpakāriṇam upā-
gacchantam ātm'|ântike
vyāseddhuṃ kila tuṅga|bhaṅga|miṣato
hastān udasyat|tamam
smer'|âmbhoja|vana|dvi|repha|ninadaiḥ
pakṣy|ogha|kolāhalaiḥ
pūt|kurvantam iv' âbdhi|vibhramam atha
praikṣiṣṭa padm'|ākaram.

And moreover:

where the winds set the woods on fire as if through the eager kisses of the multitude of the flames of a sun-stone blazing with the reciprocal contact of the multitude of the hot rays of the hot-rayed sun; where the ponds are completely dried up through the intense beating of the sun's rays, when the absolutely terrible hot season, a servant of death for wayfarers, breaks out.

Then Dhana was afflicted by weariness of traveling, heat, thirst, and hunger, as by servants for the reliable eradication of sin. Although unable to continue another step, but attempting to continue through fear of what was behind, having fainted because of the torment of thirst, he fell at the foot of a banyan tree. Having regained consciousness due to a cooling breeze, Dhana, looking round in all directions in his desire to obtain water, Dhana saw a wood, looking like a lofty cloud. Then Dhana, somewhat cheered by the expectation of finding water there, hurried quickly and saw the bank of a lake.

Then, having seen that fosterer of evil to the King approaching his presence, the lake raised his arms on high on the pretext of making a lofty billow but really to ward him off. Dhana beheld the lake's flurry, a mine of lotuses, as if it were blowing a raspberry at him with the humming of the bees in the clusters of open lotus flowers and with the confused chatter of flocks of birds.

Tato 'sau jīvitaṃ|manyo vidhāy' âṅg'|âvaholikām
payaḥ papau kaṇe|haty' âbhuṅkta rambhā|phal'|ādi ca.
Pālī|tālī|tale yāvat kṣaṇam āste sa sausthya|bhāk
tāvat kareṇu|kalabha|bhrājitaṃ tat|saro 'tithim,
Vindhy'|âdrer yuva|rājavat sura|pati|stamberama|bhrāṭṛvad
dig|dant'|āvala|kulyavan madana|dīpr'|ôllāsa|līl"|âdrivat
nān"|ôdyāna|saraḥ|sarid|giri|taṭī|śrīṇāṃ mahā|kamravad
vyom'|ôtpitsutayā kil' ôcchrita|karaṃ vyālokayat kuñjaram.

Tato 'sau bhaya|kampr'|âṅgaḥ praty|āsanna|mahā|vaṭe
āruroha dur|ārohe tena vany'|êbha|mṛtyunā.
Atr' ântare ravir astācala|cūlām aśiśriyat
tamasā trāsita iva samayādd hi bal'|â|bale.
Tatr' âpy a|śaknuvan sthātuṃ samudraṃ ravir āviśat
tataś ca tamaso rājyam eka|cchatram ajāyata.
Ath' ôttīry' âgra|śākhāyās taros tasy' âiva koṭare
sukhaṃ suṣvāpa sa Dhanaḥ sva|bandhor iva mandire.

Kṣaṇe 'ntare 'tha kasy' âpi saṃlāpaṃ tad|vaṭ'|ôpari
śrutvā vibuddho 'vadhānaṃ dattavān śakuna|jñavat.

Tata ekena lapitaṃ ‹aye taṃ kattha gatosi?›

Bhanitam anena:

‹Tita|sapati|vinata|pata|yuga|

Then, thinking he had returned to life, he bathed his body, drank water until his thirst was slaked, and ate plantain, fruit, etcetera. While he was resting for a moment on the bank under a palmyra tree, enjoying the pleasant situation, the lake, reflecting a young elephant, revealed its guest, an elephant like the crown-prince of the Vindhya mountains, like the brother of the elephant of the king of the gods, as if descended through the lineage of the elephants at the quarters of the universe, like a mountain for the playful dancing of the fire of love, like the mighty strider Vishnu, lord of the curvaceous Beauties of the slopes of various parks, lakes, streams, and mountains, its trunk raised aloft, in its certain desire of reaching the sky.

Thereupon, he, his body shaking with fear, climbed up the tall banyan tree that was nearby and was difficult to be climbed by that death of a wild elephant. At that moment 185
the sun went to rest on the peak of the western mountain, as if frightened by Darkness, and having made an actual treaty with him on terms of equal strength and weakness. And unable to rise from there, the sun entered the ocean, and so the undivided sovereignty of Darkness was produced. And then Dhana climbed down from the top branch and fell asleep in the hollow of that tree, as soundly as if in the home of his kinsman.

Then, after a short interval, hearing someone talking up in the tree he became wide awake. He paid close attention, like a knower of omens. The first said this: 'Hello you, where have you been?' The other said, 'I went to the excellent shrine of Lord Bharata on the Ashta·pada mountain,

sili|Lisabha|jina|Nami|jina|nati|nimittam
Aṭṭāpata|pavvata|valaḥ
Bhalat'‖sala|titttham agamam aham.›
Anena bhanitam:
‹atha kiṃ tattha tae kim api tiṭṭham accharitaṃ?›
bhanitaṃ ten' âpi:
‹mayā Sāvatthi|pule itaṃ tiṭṭhaṃ.
Bhīmo lāyā kenavi lāya|paṭam ahaṃ vunāmi bhanitūna
upajīvitūna lakkhaṃ dīnāle nala|patī bhanito.
«Etaṃ paṭaṃ hi picchati na jāla|jāto.» tato sa lājānaṃ
naggaṃ kātūna phule sayale himḍāvitūna ca kilālo.
Naṭṭho munitaṃ taṃ lānaena mukkaṃ ca sādhanaṃ piṭṭhe
tassa ya gavesanatthaṃ taṃ ca niyattaṃ tavena hataṃ.
So puna vāniyako ghola|alavi|majjhe kahiṃca palibhamadi.›
tato sa|hattha|tālaṃ hasitaṃ savva|ppisāehiṃ.
Piśāca|vācam etāṃ c' ākarṇya karṇa|sudhā|cchaṭām
sva|jīvātuṃ Dhano mene rāṭ|sainyaṃ yan nyavartata.
Tataḥ suptaḥ prage buddho vaṭa|stho diśa aikṣata
nir|vighnaṃ vijanaṃ matvā jagāma sarasīm asau.
Śaucam ācarya tatīre niviṣṭaḥ puruṣa|dvayam
āyātam eva vīkṣy' âgre bibhayāmāsa so 'dhikam.
Tābhyāṃ c' ōce ‹mahā|bhāga kas tvaṃ kuta ih' āgamaḥ?›
tadīya|peśal'|ālāpair Dhano visrambha|bhāg abhūt.
Avocac ca ‹nar'|êndro 'haṃ mūlik'|ârtham ih' āgamam.›
Dhana|pṛṣṭhāv ākhyātāṃ tau c' āvāṃ dhātū|pal'|ârthinau.

established at the start of the decline of the falling time cycle, through the reverence of Bharata the conquerer of Nami for the holy Jina Ríshabha.'* The other said, 'Did you see anything unusual there?' And he replied, 'This is what I saw in the city of Shravásti: A certain man told King Bhima that he would weave a splendid regal robe, and having been presented with a hundred thousand golden pieces, said to the King: "No one born from his mother's paramour is able to see this robe." Then the merchant stripped the King naked and paraded him through the whole city. He disappeared. The King realized what had happened, and sent his forces from behind in order to search for him but they were overcome by affliction. But the merchant is wandering about somewhere in the middle of a dreadful wilderness.' Then all the demons laughed and clapped their hands together.

Having overheard this conversation of the demons, a mass of nectar for his ears, Dhana considered it his life-saving medicine that the King's troops had turned back. Then he went to sleep, and having awakened early in the morning, he climbed the tree and looked around. Thinking that the place was deserted and free from obstruction, he went to the lake.

Sitting on its bank, having cleansed himself after performing his bodily functions, he saw a couple of men approaching in front of him. He was extremely frightened. They asked him, 'Who are you, from where have you journeyed to this place, your eminence?' Such a polite address caused Dhana to regain his confidence. He said, 'I'm a doctor. I've come here to search for medicinal roots.' Ques-

Śaṭho 'bhyadhāt ‹prastaraiḥ kiṃ
mūlikāḥ kāma|dāḥ khalu.›
tāv ākhyātām ‹mūlikā nau
prasādaya.› śaṭho 'bravīt.
‹Kurve Kubera|śriyau vāṃ mūla|dhātū|palair vinā
mayi prasanne bhavatoḥ prasannaṃ daivam eva hi.
‹Mahā|prasādaḥ kin tv eṣa grāma āsanna?› ‹āvayoḥ
pādo 'vadhāryatāṃ tatr' êty› ākhyātāṃ tau sa āśṛṇot.
Tatra prāptasya tasy' âitau
gauravaṃ bhojan'|ādibhiḥ
dhanāyantau tath" ādhattāṃ
yath" āicchat sva|gṛhaṃ na saḥ.
Nidhi|darśana|hem'|ādi|siddhy|udantair vimohya tau
viśrabhya rātrau muṣitvā tad|gṛhaṃ sa palāyata.
Niśānte ca niśānt'|ēśau vyabudhyetāṃ cireṇa tau
vyabudhyetāṃ ca sarva|svaṃ hṛtvā sa gatavān iti.
Tābhyām ca pūt|kṛte grāma|grāmaṇīḥ sa|paricchadaḥ
padik'|ôkt'|âdhvan" âdhavāt taṃ parāpa ca pāpinam.
‹Are caura kva yās' îti› hakkitaḥ pattibhir Dhanaḥ
vibruvan puṃ|bruvaḥ śalyair yama|kulyair aśalyata.
Ācchinna|loptra|dhaniko raudra|dhyāna|dhano Dhanaḥ
ek'|âbdhy|āyuḥ prathame 'tha narake nārako 'bhavat.
Kṣetra|sva|bhāvāt param'|âdhārmikebhyaḥ parasparāt
sa jātābhir yātanābhir duṣ|karm' âtr' âkṣipad bahu.

tioned by him, they replied that they were prospecting for ore-bearing rocks.

The swindler said, 'What do you want with rocks? The roots grant every desire, no doubt about it.' The two men said, 'Present us with these roots.' The swindler replied: 'I will make you as rich as Kubéra, the god of wealth, without ore-bearing rocks or roots. With me on your side, good fortune is certainly on your side too. But is that exceedingly gracious village of yours nearby?' They said, 'Please direct your steps in that direction,' and he agreed. When he arrived there, the two, desirous of wealth, treated him with such respect, giving him food and so on, that he did not desire his own home. Having gained their confidence after beguiling them with tall stories about his mastery of gaining gold and finding treasure and so on, he robbed them in the night and ran away from their home.

In the morning the two householders awoke and after a short time awoke to the fact that he had stolen all their property and gone away. They gave the alarm, and the chief man of the village and his constables ran along the path made by his footprints and apprehended that criminal. The constables shouted, 'Hey, you thief, where are you going?' Dhana continued to make false statements, as he, a man in name only, was impaled by their spears, the kinsmen of death.

Then Dhana, full of avarice for stolen and embezzled property, rich in angry meditation, his life continuing in the unique ocean, became a hell-being in the first hell-ground. There he cast off much bad karma by means of the torments

Ath' âsti Bharate Kāśi|deśe Vārāṇasī|purī
Laṅk" Âlake yad āhūte manye durgam adhiśrite;
Yām aṃbhra|liha|devaukaḥ|śṛṅga|danturit'|âmbarām
pratiṣṭhate ravi|ratho dakṣiṇen'|ôttareṇa vā;
Supārśva|jina|janm'|ādi|kalyāṇaka|mah"|ôtsavaiḥ
yā Śiva|hetur ity eva khyātiṃ Śivapur' îty agāt.
Tasyāṃ pracaṇḍa|dor|daṇḍa|khaṇḍit'|ārāti|karparaḥ
sthāmn" âpi na paraṃ nāmnā rāj" âbhūd Arikesarī.
Pratāpa|siṃha|nādena yasy' ārāti|mṛgī|dṛṣām
garbhā nipetur utpetur divi tena hatā dviṣaḥ.
Tasya niḥ|śeṣa|lalanā|śiras|tilaka|mañjarī
kāma|dror mañjarī jajñe devī Tilakamañjarī.
Tat|pratipanna|bandhuḥ śrī|rāṭ|prasādaika|bhājanam
dhan'|ādhi|daivataṃ tatra Dhanadevo vaṇig babhau.
Śīl'|ônmīlad|yaśo|bhadrā Yaśobhadr" âsya vallabhā
vallabhā 'hir|niśaṃ yasyā vayasyā sakṛpā|trapā.

Nān"|ôpay'|ācita|śatais tasyāṃ udara|gahvare
sa Dhano narak'|ôdvṛttaḥ putratven' ôdapadyata.
Kramāj jāte tatra putre rājā rājñī puraṃ ca tat
sva|sva|śrī|gṛhatāṃ ninyur māṅgalikyena tad|gṛham.

of hell mutually produced by the supremely unjust ones and the nature of the place itself.

Now in Bharata in country of Kashi there is a city Varánasi, a Lanka, which by the summoning of Álaka, I suppose, was impregnable against its setting on fire; and which, its circumference filled with the spires of the abodes of the gods licked by mango blossoms, the chariot of the sun approaches either on the left or right; which through great festivals of auspicious occasions beginning with the birth of the Jina Supárshva has achieved renown as Shiva's city, on the grounds that Shiva was its founder. In it, the skulls of his enemies shattered by the scepter of his formidable arm, ruled a king named Ari·késarin, second to none in his power. At the roaring of this lion of majesty, the fetuses of the deer-eyed wives of his enemies aborted, and his enemies, slain by him, flew up to heaven. 210

His queen, a forehead-blossom for the heads of all wives, a blossom of a wishing-tree, was called Tílaka·mánjari. Their avowed kinsman, a unique receptacle for His Majesty the King's favor, a deity for a treasury of money, a merchant, Dhana·deva, was eminent in that city. Of excellent reputation for her evident morality, his wife was Yasho·bhadra; day and night her constant companions were compassion and modesty. 215

By means of hundreds of accumulations of varied sufferings, Dhana rose from hell and fell into the hollow of her womb as a male embryo. In course of time, a son was born to her. The King, the Queen, and that city, each considered that their homes were rendered abodes for their own prosperity by means of that auspicious event.

Daś'|âhe ca vyatikrānte janm'|âdhika|mah"|ôtsavaiḥ
Devadinna iti nāma pitarau tasya cakratuḥ.
Kalā|grah'|āucitīṃ prāpto grāhitas tāḥ kul'|ôcitāḥ
sa ibhya|putry" âtha pitrā samaye paryaṇāyyata.
Atr' ântare Dhana|bhav'|ôpātta|duṣ|karma|śeṣataḥ
Devadinnasya pitarau dayitā ca vipedire.

Kram'|āgataṃ dhanam api tasy' ânaśyat taraṅgavat
tataḥ sa Devadinno 'bhūd dainya|bhāg rora|putravat.
Devyā Tilakamañjaryā tat|pitṛ|sneha|siktayā
yath"|ēpsitaṃ vaṇijyāyai mātr" êv' âsya dhanaṃ dade.
Paṇāyatā tena tac c' â|bhāgyato niragamyata
tat satyaṃ puṇya|hīnasya su|varṇaṃ mṛttikāyate.
Punar vāra|dvayaṃ devyā dattaṃ vittaṃ gataṃ ca tat
tato 'sau kula|devy" êva tayā tyakto vipuṇyakaḥ.
Atr' ântare parikṣīṇaṃ vīkṣy" êva prāg|bhava|prabhum
taṃ Māyā|Caurya|nāmānau sevakau pariceratuḥ.
Tataḥ kapaṭa|cauryābhyāṃ sva|janān vipratārayan
mumuce sa samastais taiḥ kad|ācāra|malīmasaḥ.
Kapaṭa|śrāvakī|bhūya tat|sāmācāryam ācaran
śrāddhān gurūṃś ca devāṃś ca so 'muṣṇāt parimoṣivat.
Paryaṭann atha deśeṣu Campā|puryāṃ jagāma saḥ
paripāṭy" âtha caityāni bhāva|sāram iv' ânamat.
Kurvantaṃ tam tathā vīkṣya śrāvako Jinarakṣitaḥ
jagāda kuta āyātaś chadma|sadma sa ūcivān.

And when ten days had elapsed with surpassing festivities 220
to celebrate his birth, his parents gave him the name Deva·dinna. He gained proficiency in the knowledge of the arts and was made to apprehend those crafts appropriate for his family. At the right time his father married him to the daughter of a wealthy man. Shortly after that, due to the remaining bad karma acquired in his existence as Dhana, Deva·dinna's parents and wife passed away.

In course of time, his wealth also came and passed away, like a wave. Then Deva·dinna began to partake of affliction, like the son of a beggar. Queen Tílaka·mánjari, steeped in affection for his parents, like a mother gave him as much money as he had desired for the purpose of trade. But his 225
trading with it turned out unprofitably, since the pure gold of a person of little merit turns to clay. Twice more he was given money by the Queen and lost it. Then he, devoid of merit, was abandoned by her as if by his family goddess. At that time, as if having seen that their master of the previous life was ruined, the two attendants named Deceit and Theft began to wait upon him. Then, misleading his kinsmen by means of deceit and theft, he, defiled by his bad conduct, was abandoned by them all. Having become a bogus Jain layman, imitating the customary behavior of one, he plundered lay people, religious teachers, and gods, like a robber.

Then, wandering in foreign parts, he came to the city 230
of Champa. And then in due order he worshipped at all the holy places, as if this were the essence of his being. Having seen him acting thus, a Jain layman named Jina·rákshita asked him where he had come from. That abode

‹Sammeta|śaila|śikhare devān vandāpyase 'n|agha
jina|janm'|ādi|bhūmīś ca sad|guruṃś ca pade pade.›
Bhoktuṃ nyamantri sa Jinarakṣiten' âtha gauravāt
śaṭho 'sau kṛcchrato mene ten' âbhojyata bhaktitaḥ.
Atra yāvad avasthānaṃ bhoktavyam iti c' âucyata
viṣidhya bahuśo 'mamṣta tac|chrāddha|prārthanā|vacaḥ.
Sthitaḥ sva|gṛhavat tatra sa māyā|nāṭya|raṅga|bhūḥ
śrāddhena śraddhay" âbhāṇi sāyam|āvaśyake kṛte.
‹Devadinna mahā|śrāddha jina|dharma|viśārada
kathānakena ken' âpi prathayām ṛta|pāraṇām.›
Smitvā sa sm' āha ‹vṛddhāyāḥ payaḥ|pān'|ârthanā hy asau
tarhi śrotra|mano|maitrīṃ dṛḍhayitvā niśamyatām.

Asti deśas Tri|bhuvan'|ôdara|nām'|âti|viśrutāḥ
catasro Gatayo yatra khaṇḍa|deśāś cakāsati.
Samyaktvaṃ tatra rāj"|âiko Mithyātvam aparaḥ punaḥ
a|vibhaktā deśa|bhuktiḥ saṅkareṇe dvayor api.
Puraṃ Samyaktva|rājasya Jina|śāsana|nāmakam
Mithyātva|bhū|pasya punaḥ Ku|darśanam āhvayam.

Ādes Tattvarucir devī tayoḥ putras tu Saṃvaraḥ
Sāvadyayogaviratiḥ Saṃvarasya priy"|ādimā.
Tapaḥśrī|par" ādyāya jajñe Karmakṣayo 'ṅgajaḥ
Tapaḥśriyaḥ punaḥ putrī Nirjarā nāma viśrutā.
Mantrī Samyaktva|rājasya sarva|vedī Jināgamaḥ
iti Samyaktva|rājasya parivāra|prarūpaṇā.

of deception replied: 'Stainless one, I have paid homage to the gods on the peak of Mount Samméta, to the places where Jinas were born, and so on, and to teachers of truth everywhere.' Jina·rákshita respectfully invited him to dine, and that hypocrite only agreed after persuasion, and was feasted by him with devotion. Asked to stay there for a while, after having repeatedly objected, he complied with that Jain layman's request. That stage for the dramatic representation 235
of deception remained there as if in his own home, and after the daily practice of meditation had been performed, the Jain layman eagerly addressed him: 'Deva·dinna, learned in the Jain religion, spread right pleasure by means of some edifying story.' He smiled and said, 'This is really the request of the old lady for milk and a cup! So having established a close association between your mind and your ears, please pay attention.

There is a country very famous by the name Womb-of-the-Triple-Universe, and in it four provinces, Birth Destinations, shine forth. In it was one King, Right-View, and another, Wrong-View. The sovereignty of the country was undivided through the commingling of the two. King Right-View's city was called Jain-Religion, but King 240
Wrong-View's was called Bad-Doctrine.

The first King's wife was Longing-for-True-Reality; their son was Retarding-Karmic-Influx. Retarding-Karmic-Influx's first wife was Abstention-from-Sinful-Activities. His second was Glory-of-Asceticism. The first wife's son was Destruction-of-Karma, but Glory-of-Asceticism had a celebrated daughter named Disassociation-from-Karmic-Bondage. King Right-View's minister was all-knowing Jain-

Mithyātva|nṛpates Tattvajugupsā prāṇa|vallabhā
kula|pradīpas tanayo 'nayoḥ śubha|dina|rkṣa|bhūḥ.
Daiva|jñena ca nakṣatra|balen' ôktam ayaṃ sutaḥ
bhokṣyate prati|pakṣasya rājya|bhuktiṃ na saṃśayaḥ.
Pitrā kṛt'|Āsrava|nāmā yuv" âsau paryaṇāyyata
Viṣayābhilāṣa|rāja|suv" Âviratiḥ kanyayā.
Tayoś c' Āsrav'|Âviratyoḥ Karmabandhas tanū|ruhaḥ
mantrī Kadāgamo Mithyātvasy' âp' îti prarūpaṇā.
Iti rāja|dvaya|nay'|âdhvanā gacchaty anehasi
śrī|Saṃvāra|kumārasya Virati|preyasī|juṣaḥ,
Tat|sakhyā prema|śālinyā nyāya|khany" Ânukampayā
vijñaptam anyadā «deva rāṭ|kule 'dya mah"|ôtsavaḥ.»
Vyājahāra kumāras tu «subhage kena hetunā?»
Anukampā sm' āha «deva Mithyātva|nṛpateḥ sutaḥ,
Aviratyā samaṃ patnyā Karma|bandha|sutena ca
kumāra Āsrav'|âbhikhyaḥ purī|parisare samait.
Tad|gauravāya sa|balaḥ śrī|Samyaktva|mahī|patiḥ
abhigamya mudā taṃ pradeśayat tan mah"|ôtsavaḥ.»
Sva|svāmi|vihitaṃ vairi|gauravaṃ niśamayya saḥ
śrī|Saṃvara|kumāro 'pi krodha|vahni|kaṇ'|ēkṣaṇaḥ,
Taj|jvālābhir iv' ātāmra|saṃtapt'|âkhila|vigrahaḥ
grah'|âviṣṭa iv' ânyā|dṛg bhūtvā sabhyān krudh" âbhyadhāt.

Scripture, providing instruction for King Right-View's entourage.

King Wrong-View's wife, as dear to him as life, was Abhorrence-of-True-Reality. A son was born to them, the shining light of his family, being a presiding star for an auspicious day. And an astrologer, declared that, through the power of the lunar mansion, their son would enjoy the kingdom of the rival, no doubt about it. His father, who had named him Influx-of-Karma, married this prince to Unrestraint, the daughter of King Craving-for-Sensual-Pleasure. The son of Influx-of-Karma and Unrestraint was Bondage-of-Karma. Wrong-View's minister, his adviser, was Bad-Scripture. Thus he traveled unimpeded along the road of the policy of the two kings. One day, His Highness Prince Retarding-Karmic-Influx, who was devoted to his wife Abstention, was informed by her confidante Compassion, full of affection, a mine of good counsel, "Your Highness, a big celebration is taking place today in the palace."

Then the prince asked, "For what reason, good lady?" Compassion said, "Your Highness, the prince named Influx-of-Karma, the son of King Wrong-View, together with Unrestraint, his wife, and their son, Bondage-of-Karma, arrived at the outskirts of the city. To show him respect, His Majesty King Right-View accompanied by his forces met and joyfully escorted him. That's why there is a big celebration." Then His Highness, Prince Retarding-Karmic-Influx, having learnt of the honor paid to his enemy, his eyes flashing with the fire of anger, his entire body glowing coppery red as if heated by its flames, his countenance altered as if possessed

«Hiṃsā|piśācī|sanmantra vayasy' Âdyamahāvrata
alīk'|âri|pratyanīka he Dvitīyamahāvrata;
Stainya|sainya|dainya|kārin bhos Tṛtīyamahāvrata
a|brahma|jihmage tārkṣya Brahmacaryamahāvrata;
Mūrcch'|â|mūrcchā|sudh' âmbhoda
bhoḥ Pañcamamahāvrata
prabhos tasy âpi caritaṃ
sāmantāḥ śrūyatām idam.» › »

Kṣaṇe 'tra Vijayasena|rājo vyajñapayad gurum
«mahā|vratāś caturdh" âdya pañcadhā kiṃ prarūpitāḥ?»
Bhagavān āha «rāj'|êndra parigraha|bhido 'pi hi
a|brahmaṇo gurutara|doṣ'|ākhyāyai pṛthak|kṛtiḥ.
Evaṃ sarvatra nṛpate vijñātavyaṃ manīṣibhiḥ.»
rāj" âbhyadhād «bhagavantaḥ prakṛtaṃ vyāharantu naḥ.»

«Evam āmantrya pradhāna|sāmantān vakti Saṃvaraḥ
‹bhoḥ sapta|daśadhā khyātāḥ śrī|Saṃyama|mahā|bhaṭāḥ;
Daśadhā viśrutā dharma|vīrā Upaśam'|ādayaḥ
aṣṭā|daśa Śīl"|âṅgāni sahasrā mūlavargikāḥ;
Caryāsamiti|mukhyāś c' âṣṭāv api prabhu|mantriṇaḥ
prabhoś caritraṃ śrutv" âitad brūta kiṃ kāryam ātmanaḥ.›

Tato vicārya taiḥ sarvaiḥ kumārasya nyavedyata
su|dhīḥ ko 'pi ‹svāmy|udantaṃ samyag jñātuṃ nidiśyate.
Tan|mukhāt svāmi|vṛttāntaṃ samyak śrutvā vicārya ca
yat kartavyaṃ tac ca dev' âsmābhir vijñapayiṣyate.›

by a demon, he addressed the assembly in anger: "Comrade First-Great-Vow, true formula against the demoness of violence; hey, Second-Great-Vow, withstander of your enemy falsehood; hello, Third-Great-Vow, creator of affliction for the army of theft; and Great-Vow-of-Chastity, falcon for the snake of sexual immorality; hello, Fifth-Great-Vow, ocean of the nectar of non-attachment to greed, barons, hear about this action of the King!"""

At that point King Víjaya·sena asked the teacher, "The great vows are fourfold. Why were they expounded in a fivefold manner just now?" The venerable doctor explained, "Lord of kings, unchastity is distinguished individually from greed in order to make it known that that sin is very serious. The wise should bear this in mind at all times, Your Majesty." The King said, "May your worship continue to relate to us the matter under discussion."

"Having thus summoned his chief barons, Retarding-Karmic-Influx said, 'Hello there, well-known band of seventeen, you mighty warrior of Restraints; famous band of ten, heroes of righteousness, Forbearance and the others; eighteen divisions of Morality with the thousand foot division; and the group of eight, with Care-in-Walking at their head; ministers of the King, hearken to this action of the King and declare what you are going to do about it.'

Then, after they had all deliberated, one of them, very intelligent, informed the prince, 'We have been ordered to come to a right decision based on rumours about the King. Having heard rightly from the King's own mouth about his proceedings, and having deliberated rightly, we will declare what is to be done, Your Highness.'

Tataś ca Mativibhavaḥ kumāreṇ' ântaraḥ pumān
svāmi|pārśve praiṣi tatra ciraṃ sthitvā sa c' āyayau.
Sa|parṣade kumārāya sa samastaṃ vyajijñapat
‹dev'|ādeśāt svāmi|pādān natv" ôpāvikṣam agrataḥ.
Deva|kṣem'|ôdanta|pūrvaṃ svamin" āgama|kāraṇam
pṛṣṭo 'vocaṃ kumāro māṃ praiṣīd vaḥ kṣema|vittaye.

Tato 'paśyaṃ vairi|putraṃ sa|kuṭumbaṃ puraḥ prabhoḥ
prati|kṣaṇaṃ nava|nava|guru|gaurava|bhājanam.
Sa c' âvādīd «deva|pāda|sevāyām utsuko 'py ahaṃ
pitṛ|kāry|ânurodhen' āgaccham asmi cirāt prabhoḥ.»
Smer'|âkṣi|padmaḥ svāmy uktvā taṃ prati sv|āgataṃ tava
sva'|rddhiṃ darśayituṃ tasya Samyag|dṛk|pāṭakaṃ yayau.
So 'staut taṃ pāṭakaṃ tatra tasy' âvāsam adāt prabhuḥ
Su|śrāddha|pāṭakaṃ prīto 'tha pād'|âbjair abhūṣayat.
Sa ca taṃ bhṛśam astāvīt tatr' âpy âvāsam āpa saḥ
yathā yath" Āsravaḥ stauti hṛṣyat' īśas tathā tathā.

Mayā kṣaṇe 'tra vijñaptaṃ «kumāro 'dy āgataḥ śramī
tad atra sthīyatāṃ svāmin dig|dṛṣṭyā sarvam īkṣitam.»
«Pramattapāṭakaṃ tāvat paśyāma iti» rāḍ jagau
may" âth' âbhāṇy ‹A|viratir a|bal" âtr' âiva tiṣṭhatu.›
Tat|putra|Karmabandh'|ākhya|yut'|Āsrava|kumāra|yuk
Pramatte prāviśad devas taṃ sa c' âty|astavīc chaṭhaḥ.
Vilebhe tasya tatr' âpi svāminā vāsa uttamaḥ

Thereupon the prince sent to the presence of the King Power- of-Intellect, his intimate servant. He remained there for some time and then returned. He related the whole story to the prince and his assembly. 'As directed by Your Highness, first of all I bowed to His Majesty's feet and looked toward him. Having first asked for news of your welfare, His Majesty asked my why I had come. I said that the prince has sent me for intelligence of your welfare.

Then, before the King, I saw, together with his family, the son of your enemy, partaking of ever renewed weighty honors. He said, "I am eager to serve Your Majesty's feet. Through compliance with the business of my father, it has taken me a long time to come, Your Majesty." The lotus flowers of his eyes wide open, the King bid him welcome, and went to the suburb Right-Insight to show his prosperity. The King praised that district and presented him with a dwelling there. Then the King, delighted, ornamented the suburb Right-Faith with the lotuses of his feet. He praised it very highly, and the prince occupied a dwelling there too. And the more Influx-of-Karma praised it, the more the King was delighted.

At that moment, I made a request: "The prince has arrived here today, tired by his strivings, so, Your Majesty, let all that can be seen by looking in all quarters be established for him." The King said that he could see as far as the suburb of Restraint-of-Carelessness, then I said, "Let Unrestraint, who is weak, abide there too." Then, together with Prince Influx-of-Karma and his son, Bondage-of-Karma, the King entered Restraint-of-Carelessness, and that rogue praised it highly. And there too the King gave him the best dwelling.

yadvā śrī|Samyaktva|rājo 'dy' Āsravaṃ manyate bahu.›

Śrī|Saṃvara|kumāro 'tha sa|khedam idam abhyadhāt

‹bho bhoḥ śṛṇuta sāmantā mat|tātasya viceṣṭitam.

Vilabdhaṃ mama yat pūrvaṃ tad dattam adhunā dviṣaḥ

tasy' âpi sthānaken' âhaṃ gaṇitas tena samprati.

Yadi vā vārdhake puṃsāṃ prakṣīṇa|naya|sampadām

prāyo matir viparyeti daśa|kandharavad bhuvi.

Tat pitrā paribhūtasya kuto 'pi vidhi|vaiśasāt

videśa|gamanaṃ tāvat kevalaṃ lāghavāya me.

Yataḥ:

Kulīnasy' âkalaṅkasya doṣmato mati|śālinaḥ

sva|pitrā paribhūtasya videśān maraṇaṃ varam.›

Śrī|Mahāvrata|sāmantair ūce ‹devasya yā gatiḥ

sā sarveṣām api hi naḥ pūrṇaṃ tad ari|vāñchitam.

Kiñ ca rājñām iyaṃ nītir upakṛtya dviṣat|kulam

sa|mūla|kāṣaṃ kaṣati yas tasy' ôrvī vaśaṃ|vadā.

Tac cet svāmy api sammāny Āsravaṃ chetsyati tad varam.›

Saṃvaro 'vag ‹n' âivam evaṃ puṣṭe duṣṭe kathaṃ kṣayaḥ?›

Moreover, his Majesty King Right-View now continues to pay high honor to Influx-of-Karma.'

Thereupon His Highness Prince Retarding-Karmic-Influx, full of distress, said this: 'Barons, good sirs, listen! This is ill-judged by my father. What was formerly bestowed upon me is today given to my enemy; by this I am now valued by him at the same rank as his. Or rather, in old age the mind of men whose faculty of reasoning has decayed generally changes for the worse, like a ten-necked Rávana for the world. So where should one who is despised by his father through the ruination of custom go? Into exile, but that would only lead to the degradation of my dignity.

Since:

For one who is of good family, stainless, strong-armed, endowed with intelligence, but who is disregarded by his father, death is preferable to exile.'

The honorable barons, the Great Vows, said, 'The proceeding of the King is the proceeding of us all, too. His wish for his enemy was certainly fulfilled by us. And isn't this the policy of kings? The earth is obedient to the will of that king, who, having treated kindly the families of his enemies, rubs away the root of the irritation. So if the King has honored Influx-of-Karma, so he will the better destroy him.' Retarding-Karmic-Influx said, 'Not like that! How can emaciation come to an evil that has been thus well-nourished?'

‹Aye kiṃ kācapicyen' êty› ath' ōcus tala|vargikāḥ
‹sa ripuḥ svāmi|viśrabdho gatvā channaṃ nigṛhyatām.›
Saṃvaraḥ sm' āha ‹tatr' âivaṃ nigṛhīte prabhuḥ sa cet
prāṇa|prahāṇam icchet sarvathā hānir eva naḥ.›
Vīrā Upaśam'|ādyās te 'vocan ‹deva niśamyatām
Jināgama|mah"|âmātyād yat kṛtyam avadharyatām.›
Tato mati|vibhaven' ākāritaḥ śrī|Jināgamaḥ
kumāreṇ' âpracchi ‹mantrin kim evaṃ poṣyate ripuḥ?›

Mantrī:

290 ‹Deva nīti|parā bhūpāḥ parān sat|kṛtya kurvate
tair eva tat|kul'|ôtpāṭaṃ kaṇṭakasy' êva kaṇṭakaiḥ.›

Kumāraḥ:

‹Yujyeta sarvam ev' êdaṃ mantrin yady eṣa sarvathā
tyaktvā sva|pakṣam āyāsyad Vibhīṣaṇa|kumāravat.
Ayaṃ tu sva|pituḥ kāryaṃ kartuṃ sm' āyāti vo 'ntike
na jñāyate 'sau tat tāta|pādānāṃ kiṃ kariṣyati?›

Mantrī:

‹Kumāra m" â|dhṛtiṃ kārṣīr yataḥ svāmy a|pramodvaraḥ
deha|cchāy' êva c' âsmy eṣa nityaṃ tat|pāripārśvikaḥ.
Kiñ c' Āsravo 'pi dev' âyaṃ svāmi|bhakto nirīkṣyate?›
kumāro 'brata ‹vīkṣava duṣṭasy' âsya viceṣṭitam.

Then the lower orders said, 'Hey, why this idle talk! Let this adversary who has come trusting in the King be overpowered in secret.' Retarding-Karmic-Influx said, 'If the King should wish to abandon life upon his being overpowered like that, it will certainly be the absolute end of us.' The heroes, Forbearance and the others, said, 'Let's calm things down, Your Highness. Let what is to be done be ascertained from the chief minister, Jain-Scripture.' Then his honor Jain-Scripture, who had the form of the power of intelligence, was asked by the prince, 'Why is the enemy being fostered like this?'

Minister:

'Your Highness, kings who are devoted to prudent statecraft, having done favors for their enemies, cause the eradication of their entire company, as if by enemies of the enemy.'

Prince:

'Would all this still be right, minister, if he had completely abandoned and caused the decline of his own side, like Prince Vibhíshana?* Now I am the one who came here into your presence to perform the will of his father, but we do not know if that one will do the will of my respected father.'

Minister:

'Prince, don't display lack of fortitude, since the King is not careless, and like the shadow of his body, I myself am in constant attendance upon him. And what if Influx-of-Karma is seen to be honored by the King?' The prince said, 'See the wicked conduct of that villain! In that all those incapable of final liberation are devoted to His

Yad a|bhavyāḥ sarva eva śrī|Mithyātv'|ânurāginaḥ
bhavyeṣv apy an|antatamo bhāgas tātaṃ niṣevate.
Kila sarve 'py ābhavanti bhavyās tātasya s' âiṣa tu
teṣāṃ rāḍ|darśanaṃ runddhe 'nurakto bhavat" ôcyate.
Rāḍ|bhuktau yo 'py an|ant'|âṃśas
tan|madhyād apy an|antaśaḥ
vimohy' ânena Mithyātva|
bhuktau saciva ninyire.›
‹Na vai tan na tav' âdhyakṣaṃ jāgrat svapiṣi kiṃ tataḥ?›
‹kumāra tarhi vispaṣṭaṃ yathā|stham abhidhīyate.
Devo 'dhun" Āsrava|putra|Karmabandhasya ditsati
Vipākananirjarāṃ Karmasthiti|bhāry"|ôdbhavāṃ sutām.›

Kumāraḥ:

‹Mantrin sādh'|ûditaṃ s" êyaṃ kalaṅk'|ôpari cūlikā
santāpa|kāriṇī gaṇḍasy' ôpari sphoṭik" âthavā.›

Mantrī:

‹Priya|putrasya te bhuktiḥ śrāvakāś ca vilebhire
Bandh'|Âviraty|Āśravāṇāṃ trayāṇām eka|helāyā.
Pramatt'|ādy|aṣṭake 'p' īṣat padam Āśrava|Bandhayoḥ
svāmy adān Mativibhava|vijñapty" Âvirater nanu.›

Kumāraḥ:

‹A|kṛtye pitr|avajñāne 'ty|a|sahye tv ari|vaibhave
yat kārya|karaṇ'|âucityaṃ Jināgama mam' ôddiśa.›

Majesty Wrong-View, but absolutely everlasting good fortune among those capable of final liberation waits upon father. Indeed, all those capable of final emancipation attempt to approach father, but that one said by you to be beloved tries to prevent them from from seeing the king. Even those with an eternal portion in the rewards of King Right-View have been led from his midst by him an infinite number of times to the rewards of Wrong-View, minister.' 'Isn't it evident to you that he has awoken? Then why are you asleep?' 'In that case, Prince the actual situation will be explained clearly: Your Highness, today the King wishes to marry Bondage-of-Karma, the son of Influx-of-Karma, to Destruction-of-Consequences, the daughter born to his wife Halting-of-Karma.'

Prince:

'The saying hits the spot: here is a crown for disgrace or rather an agonizing pimple for a boil.' 300

Minister:

'At a single stroke, fruition is bestowed upon you, his dear son, and Jain layship upon the three, Bondage-of-Karma, Unrestraint, and Influx-of-Karma. And surely has not the King placed, at the request of Power-of-Intelligence, the tentative foot of Influx-of-Karma and Bondage-of-Karma and of Unrestraint upon the eight, Restraint of Carelessness and the others?'

Prince:

'Explain to me, Jain Scripture, the righteousness of this particular motive for the forbidden contempt of a father and the growth in power of an enemy, very difficult to endure.'

Mantrī:

‹A|śubhasy' âbhyudītasya vidheyā kāla|yāpanā
vidhyāyaty agnivat tadd hi svayaṃ kāla|vilambataḥ.

Kiñca:

Na sahasā vidadhīta su|dhīḥ kriyāṃ yad a|vicicya|kṛtaḥ
padam āpadām
bhuvi vimṛśya|karaṃ tu guṇ'|ākaraṃ svayam aho vṛṇate
śubha|sampadaḥ.›

‹Atr' ântare 'vadac chrāddho
dhīman khinnas tvam adhvanā
asmy āpaṇa|paṇāyābhis
tataḥ samprati śayyate.›

Tato bhāvanayā śrāddho māyāvī māyayā punaḥ
devān natvā bhaṇitvā ca mantraṃ triḥ parameṣṭhinām.
Pratyākhyāya ca sākāraṃ kṣamayitv"âkhil'|âṅginaḥ
vidhinā śayitau brāhme muhūrte vidhin" ôtthitau.

Sūry'|ôdaye vapur|vastra|manaḥ|śauca|pura|saram
śrāddhaḥ sa ca śaṭho veśma|jina|pūjāṃ vitenatuḥ.
Śrī|caitya|vandanāṃ kṛtvā
pratyākhyāya yathā|ruci
bhav'|âbdhi|potam etāṃ
tau caityaṃ Padmaprabha|prabhoḥ.

Tatra puṣpaiś ca gandhaiś ca naivedyaiś ca manoramaiḥ
ānarcatuḥ sa|romāñcau śrī|Padmaprabha|tīrthapam.
Vidhāya vidhinā caitya|vandanāṃ daśabhis trikaiḥ
harṣ'|âstr'|ātūpit'|âkṣo 'sau Devadinno 'stavīt prabhum.

Minister:

'The retardation of time should be applied to prospering wrong-doing, since like a fire it always burns itself out through the retardation of time.

And besides:

The wise man doesn't perform what is to be done by him in a hurry, on the grounds that done without due deliberation, it will be the root of his misfortune. But, ah!, of their own accord auspicious results surround that ray of deliberation for the world, that mine of excellence.'

At that point the Jain layman said, 'Learned man, you are tired by your journey and I by my business in my emporium, so it's time for us to rest now.' Then the Jain layman with genuine devotion but the swindler with simulated devotion bowed to the gods and thrice recited the prayer to the supreme beings. And having undertaken a vow of denial for a period, having stilled their bodies, with the proper ceremonies they retired, and at dawn with the proper ceremonies they arose.

At the rising of the sun, having first purified their bodies, clothes, and minds, the Jain layman and that swindler went to worship the Jina in the temple. Having given a respectful salutation to the holy image and undertaken self-denial for a fitting period, the two approached the temple, a boat for the ocean of existence, of the holy lord Padma·prabha.

Then, thrilled, they worshipped the holy Padma·prabha, the protector of the ford, with flowers, perfumes, and things delightful to the senses. Having performed according to precept respectful salutation thirty-three times, his eyes bleared with tears of joy, Deva·dinna hymned the Lord:

‹Jaya Padmaprabha|svāmin padma|lāñcana padma|dṛk
padm'|âika|sadma|pāt|padma padma|rāga|maṇi|dyute.
Śrīmad|vara|dhar'|âdh'|īśa mahā|vaṃś'|âika|mauktika
su|sīmā|hṛday'|ānanda nanda Padmaprabha|prabho.
Rāga|dveṣa|mahā|moha|bhūtair nityam adhiṣṭhite
bhav'|āgāre nivasatāṃ tvad|ājñā nātha rakṣikā.
Kaṣāya|viṣa|vallībhir mūrchit'|â|śeṣa|jantuke
saṃsaratāṃ bhav'|âraṇye kṣemas tvan|nāma|mantrataḥ.
Viṣay'|āśī|viṣair bhīṣme patitānāṃ bhav'|âvaṭe
niṣkarṣikā jagan|nātha vāg varatr' âtra tāvakī.
Mithyā|darśana|caraṭair a|khilo 'pi khilī|kṛtaḥ
siddhy|adhva|dhvāna|ghaṇṭābhis tvayā ghaṇṭā|pathaḥ kṛtaḥ.
Ahar|niśaṃ vinaṭitaṃ kaṣāya|viṣay'|āsravaiḥ
viśva|rakṣa|baddha|kakṣa rakṣa māṃ su|prabha|prabho.
Cintā|maṇis tvam ev' âikas tvam eva sura|bhū|ruhaḥ
tvam eva kāma|surabhī kāma|kumbhas tvam eva ca.
Tatas tvām eva bhagavan
    prārthaye prārthita|pradam
bhavaty a|dvaitaṃ tvayi svāmin
    n' â|bhavaṃ bhavatāṃ mama.›

'Hail, Lord Padma·prabha, you whose emblem is a lotus, Lotus-eyed, the lotus of whose foot is a unique abode of lotuses, you whose splendor is of a lotus-hued ruby. Glorious supreme lord of the world, unique pearl of the final emancipation of a great multitude, joy for the hearts of those with good morals, be propitious, Lord Padma·prabha. Your power, Lord, is the protectress of those dwelling in the abode of existence, which is eternally beset by the demons of anger, hatred, and great delusion. Through the power of the recitation of your name, let well-being be diffused into every person in the wilderness of existence who has been rendered insensible by the poison creepers of impurity. Lord of the Earth, your voice is an uplifting lifeline for those who have been made to fall here into the dreadful pit of existence by the venomous snakes of the sensual pleasures. Despite the way being rendered completely impassible by the footpads of wrong belief, you have created a main road indicated by bells by means of the peals sounded along the way to final emancipation.

Protect me, glorious Lord, walled stronghold for the protection of all, I who am tormented day and night by the pain of the influx of impurity through the organs of sense. You are indeed a wishing-jewel, you are indeed a unique divine wishing-tree, you are indeed a wishing-cow, and you are indeed a wishing-pot. So, holy one I pray to you now, granter of prayers: let not life-long separation from you, Lord, be mine.'

Kṣaṇe 'tra Vimalakīrtti|sūrayaḥ sa|paricchadāḥ
devān vanditum ājanmur vyākhyāṃ saṅghāya c' âdadhuḥ.

Tathā hi:

‹Catur|gaty|ambhodhi|vyatigama|catuṣ|pota|lalitān
jin'|êndrā dānā|dīn jagadur iha dānaṃ ca bahudhā
dvidhā śīlaṃ sarv'|êtara|tanu tapo dvā|daśa|vidhaṃ.›
tath" âiva śrī|bhāvo bhajata tad imān prāpnuta śivam.
Devadinno 'tha naṭavadd harṣ'|âsr'|ādi muhuḥ sṛjan
Jinarakṣitena jajñe saṃvign'|ātm' âiṣa dhārmikaḥ.

325 Tasya tu stainya|māyābhyāṃ paryākulita|cetasaḥ
na kiñcid bhagavad|uktaṃ paryaṇaṃsīd a|bhavyavat.
Tataḥ śarīra|cintāyai tau yutau bahir īyatuḥ
Jinarakṣita|putr'|Ârhaddatt'|âṭṭe tasthatuḥ kṣaṇam.

Bhuji|kṣaṇe 'vadac chrāddhas
taṃ ‹bhoktuṃ dhāmni gamyate.›
so 'vak ‹kalye snigdha|bhujyā
jāgarac ca na me kṣudhā.›
Arhaddatto 'tha vipaṇau tālakaṃ dātum aihata
pit" ōce ‹Devadinno 'sti vatsa mā dehi tālakam.›
An|icchann api tanayaḥ pitṛ|vākyān na tad dadau
pitā putrau tato bhoktuṃ śīghraṃ sva|gṛham īyatuḥ.

Just then the reverend doctor Vímala·kirtti, accompanied by his entourage of monks, came to pay his respect to the deities, and gave a sermon to the congregation:

As follows:

'The Lord Jinas have declared that there are four lovely boats for crossing the ocean of the four types of embodiment: charitable donations, and manifold giving here in this place, the twofold practice of morality, and the twelvefold practice of asceticism with body indifferent to all. In this way existence becomes blessed. So resort to them, and reach the auspicious destination.' Then, like an actor, Deva·dinna poured out incessant tears of joy, and he seemed to Jina·rákshita to be a religious man whose soul was agitated by the desire of emancipation. But nothing at all which the 325
reverend doctor had said had ripened in his mind, which was confused by theft and deceit, as if incapable of final emancipation. Then the two went outside together to see to their bodily needs, and they stopped for some time in the emporium of Jina·rákshita's son, Arhad·datta.

At dinner time, the Jain layman said to Deva·dinna, 'It's time to go home and eat,' but he said, 'I ate greasy food yesterday and didn't sleep, so I'm not hungry.' Arhad·datta then began to lock up the shop, but his father said, 'Deva·dinna is here; don't lock it up, my son.' Although he was unwilling, the son obeyed his father and did not lock up. Then father and son quickly went to their home to eat.

Sa tu pāpaḥ kara|grāhyaṃ ratn'|ādy ādāya naṣṭavān
ardha|bhuktaḥ sutas tūrṇaṃ vipaṇāv ājagāma ca.
Haṭṭaṃ muṣṭaṃ vīkṣya taṃ ca naṣṭaṃ pṛṣṭhe dadhāva saḥ
‹cauro 'naśyat!› sa pūc|cakre rāṭ|puṃbhir jagṛhe śaṭhaḥ.
Loptraṃ gṛhītvā baddho 'sau nīyate sm' pur'|ântare
tac|chrutvā pūr|varān śrāddhas tv amuṃ mocayat' êty avak.
Tair ūce ‹kṣamate kṣmāpo na putram api taskaram
vijñapyate 'pi n' âtr' ârthe Jitaśatrur nṛpas tataḥ.›
Ārakṣair darśito rājñe rājā taṃ vadhyam ādiśat
śrāvakaḥ prābhṛta|karo dhar'|âdh'|īśaṃ vyajijñapat.
‹Dev' âiṣa no vandhur ataḥ stainya|doṣo 'sya na kvacit.›
rājā putr'|āsyam adrākṣīt so 'vādīn ‹n' âiṣa naḥ svakaḥ.›
Ūcuḥ ‹pitā tato 'nena rājan dhūrtena vañcitaḥ.›
bhūpo 'tha śrāvakaṃ sm' āh' ‹â|sthāne kiṃ khidyase su|dhī.
Dhīman may" âpi sādhūnāṃ śuddha|siddhānta|deśinām
pīyūṣa|pāyaṃ nipape vacanaṃ pāpma|mocanam.
Tamhā sai sāmatthe āṇā-
bhaṭṭhammi no khalu uvehā
aṇukūlehiyarehi ya
aṇusaṭṭhī hoi dāyavvā.
Ājñā|bhraṣṭaś c' âiṣa evam
anācāraṃ karoti yaḥ
muñce yady enam evaṃ tat
karoty anyo 'pi vañcakaḥ.›

But that criminal stole all their cash receipts, jewels, and such, and fled. The son, half way through his dinner, came running back to the emporium. Seeing that the emporium had been robbed and that he had disappeared, Arhad·datta ran behind him. He gave the alarm, 'A thief is on the run!' and the swindler was caught by the king's men.

The stolen goods were recovered from him, and he was bound and led into the citadel. When the Jain layman heard about this, he asked the chief men of the city to release him. Thereupon they said, 'The King would not pardon even his own son if he had committed theft, however King Jita·shatru has not been consulted about this matter.' The guards took him before the King, and the King condemned him to death. The Jain layman, bearing a gratuity in his hand, petitioned the King: 'Your Majesty, he is our relative, so the crime of theft is nowhere to be found in him.' The King glanced at the son's face, and he said 'He is not our kinsman.'

Then they said, 'The father has been taken in by the swindler, Your Majesty.' Thereupon the King asked the layman, 'Why are you upset about a needless matter? You are intelligent. Learned man, I too have drunk the water of the nectar of the sermons, providers of release from misfortune, of Jain monks, instructors of the true doctrine.

Therefore no heed whatsoever accrues to a man of power whose authority has decayed, and admonition should be given by benevolent kings. His authority is decayed, he who makes a decision contrary to propriety; if I release him, then another swindler will do the same thing.'

Vigraharājaḥ sāmantaḥ smitvā bhūpam ath' âbhyadhāt
‹yan me grāme 'nena cakre citraṃ syāt tac chruteḥ prabhoḥ.
Dev' âsti deva|prasāda|pradatte mama maṇḍale
ati|pratyāsanna|nadyā nadī|mātṛkatāṃ dadhat,
Vaṃśapṛṣṭ'|âbhidho grāmo 'bhi|rāmo nagarād api
svāmi|prasādato rājyaṃ tatr' âhaṃ vidadhe sukhāt.
Tatr' âyam āgato 'nyedyuḥ śūnyaṃ bhrāmyann itas|tataḥ
īkṣāñcakre mayā n' âiv' âjñāyi ko 'yam iti prabho.

Nadī|taṭe 'nyadā sāyaṃ vṛṣa|sth'|ôpaskaraṃ naram
āyāntam eṣa vīkṣy' ōce «bhoḥ kutas tvam ih' āgamaḥ.»
Vasantapurād ity ukte pitarau kau tav' êti saḥ
punaḥ pṛṣṭaḥ prāha vipro «Jasādityaś ca Māhinī.»
Kaṇṭhe vilagya tasy âiṣo 'rodīt so 'vag idaṃ kim u
tato 'yam avadat «tvaṃ me 'nujo yat te janeḥ puraḥ,
Gṛhān nirgatya deśeṣv abhrāmyam asmi kutūhalī.»
ciraṃ praruroda kṛcchrāc chaṭhaḥ prākṣālayan mukhan.
Śarīra|cintāṃ kurv atre 'ty ukto mugdhaḥ sa c' āśṛṇot
vṛṣas tu grām'|âbhimukhaṃ vrajat' îty eṣa taṃ jagau.
«Vṛṣaṃ rākṣāmy ahaṃ tvaṃ tv ā-
gaccher veśmany udaṅ|mukhe
praveśe vāmataḥ śīghraṃ
mama Rāhila|saṃjñinaḥ.»

Then the baron Vígraha·raja smiled and addressed the King, 'What he did in my village would be diverting to hear, Your Majesty. Your Majesty, in my province, which was granted to me by Your Majesty's grace, is a village named Vamsha·prishtha, providing good irrigation through the very close proximity of a river, more pleasant even than a town. There I carry out the business of government with pleasure, through Your Majesty's grace. One day, this man arrived there, wandering destitute from place to place, so I observed him, since I did not know who he was, Your Majesty.

One day, while sitting on the bank of the river, he saw a man approaching with household utensils laden on a bull. He asked the man, "Where have you come from, sir?" And when the man replied that he had come from Vasánta·pura, he further asked who his parents were, and the Brahmin said, "Jayáditya and Máhini." So then he clung to the man's neck, and when the man asked what the matter was, he said, "I am your elder brother. Before you were born I left home and was led my curiosity to wander in foreign parts." The swindler forced himself to weep for a long time, bathing his face. And upon being invited to take care of his bodily needs in that place, the fool agreed. But the bull started to wander toward the village, so the swindler said to him: "I will look after the bull, so why don't you hurry to my house? It faces north, with its entrance on the left. My name is Ráhila."

Ity uktvā vṛṣam ādāya grāma|prānte vidiśy asau
kuvinda|gehe gāṃ badhvā śiśye malavik'|ôpari.
Deha|cintāṃ cirāt kṛtv" âdhāvad vaideśikaḥ sa tu
ukta|deśe Rāhil'|âukaḥ pṛṣṭvā pṛṣṭvā vilakṣy abhūt.
Loko 'vak «pāṭake n' âtra Rāhila|dvija|mandiram
tad bhoḥ pāntha vṛth" êv' âtra m" âraṇya|ruditaṃ kṛthāḥ.»
Tataḥ sa gata|sarva|svo 'tītya kṛcchreṇa tāṃ niśām
prātaḥ svāmin mama dvāre proccaiḥ pūc|cakrivān iti.
«Vaideśiko 'haṃ dev' âsmi muṣṭo dhūrtena kena|cit
tac|cauraṃ vā nigṛhāṇa mama prāṇān gṛhāṇa vā.»
Sa tato 'pṛcchyata mayā kva muṣṭo 'sy' āha so 'khilam
tato mayā mīlayitvā grāmaḥ sarvo 'py abhaṇyata.
«Evam evam ayaṃ muṣṭaḥ ken' âpi hi dur|ātmanā
tad vaktu yasya gehe so 'nyathā daṇḍyo gṛh'|âdhipaḥ.»
Kuvindo 'vag «vṛṣaḥ kīdṛk?» pāntho 'vak «karburo jaran.»
«īdṛg|vṛṣaḥ ko 'pi naro mad|gehe 'st' îti» so 'vadat.
Sva|pūruṣair ath' ānāyi mayā s' âiṣa gavā saha
pānthaś c' âbhāṇy «ayaṃ gauḥ syāt.» so 'vadad om iti.
Aṅguṣṭhaṃ narttayann eṣo 'vag «re 'ham api tāvakaḥ
na draṣṭum api te dāsye vṛṣabhasy' âsya sammukham.

After saying that, he took the bull to another place on the outskirts of the city, and having tethered it to a weaver's house, went to sleep in the loft. The stranger, soon after he had seen to his bodily needs, ran away, but the other, asking over and over again for Ráhila's house in the place he had been told, became bewildered. The people said, "There is no house belonging to a brahmin named Ráhila in this district, so, good traveler, do not make vain lamentation in a wilderness about it." So then, deprived of all his goods, he got through that night with difficulty, and in the morning, Your Majesty, he raised a loud alarm at my door: "I am a merchant, my lord. I have been robbed by a certain thief. So either take the thief or take my life."

Then I asked him where he had been robbed, and he told me his whole story. Thereupon I summoned together the entire village, and addressed them: "This man has definitely been robbed by some criminal, so let the one in whose house he is staying speak, otherwise that householder will be punished." The weaver said, "What kind of bull?", and the traveler said, "An old dappled one," and he replied, "There is some man with a bull like that at my house." I ordered my servants to fetch him and the bull, and I said to the traveler, "This should be your bull," and he agreed that it was. Gesticulating with his thumbs, this one here said, "Hey, am I too yours? I will not allow you to look face to face at this bull.

ṭhakānām īḍṛśāṃ vāci pratyayo 'tr' êti ko nayaḥ
re dhūrt'|âmukavat kiṃ mām api moṣitum icchasi?»
Mayā c' âiṣo 'bhāṇi tato «malavyāṃ te 'sti kiṃ vada»
eṣo 'vak pṛcchayā «vaḥ kiṃ deyaṃ na hy asti bhekhyakam.»
Pānthas tu pṛṣṭo 'vag «etad etad asty atra vastu me.»
punar eṣo 'vadad «bhṛtyo mam' âyaṃ vetty asau tataḥ.»
May" âbhāṇy «eṣa sapt'|âṣṭās tav' âtr' âitasya vāsarāḥ
ady' ākasmād vṛṣaḥ s'|ôpaskaro bhṛtyaś ca te kutaḥ?»
Tūṣṇīke 'smin may" âvādi «re re 'muṃ hata taskaram!»
radātt'|âṅgulir ūce 'sau «rakṣa māṃ śaraṇe 'smi te.»
Tataḥ s'|ôpaskaro 'nuḍvān pathikāya pradāpitaḥ
mayā nirbhartsya dev' âyaṃ sva|deśān niravāsyata.›
Rājñe 'tha Siṃharājaś ca Vajrasiṃhaś ca dur|nayaṃ
Devadinnasy' ōcatuḥ ‹sa jñeyo mūla|kathānakāt.›
Smitv" âtha Jitaśatru rāḍ jagāda jagad|ādhi|hṛt
‹īṣad|āgo punar|vṛttyā kṣamyatāṃ kṣamibhir nanu.
Yas tv ayaṃ caurya|māyābhyāṃ caturdhā rūḍha|dur|nayaḥ
sa vadhya eva pāpīyān mā tāmya Jinarakṣita.›
Tato Vasundhara iva rāsabh'|āropitaḥ pure
bhramito Devadinnaḥ sa varākaḥ pāpa|piṇḍavat.
Sva|duṣkṛta|phalaṃ jānann a|saṃkliṣṭo 'nutāpataḥ
sa madhyama|guṇaḥ śul'|ārūḍho nṛtvam upārjyat.

Confidence in the statements of such thieves—where's the wisdom in that! Hey, are you trying to rob me too like a so-and-so swindler?" Then I asked him, "What do you have in the loft, speak!" and he said, "What is to be gained by your questioning? There is nothing crooked at all." But when I asked the traveler, he said, "This and this is my property in it." The swindler said, "He is my servant, so he is acquainted with it." I said, "You and he have spent seven or eight days here. Now for whom is the bull and its merchandise, and where is your servant from?" As he remained silent, I shouted, "Hey, hey, slay the thief!" and he, biting his fingers said, "Protect me. I am at your mercy." Then I ordered the bull and the goods with which it was laden to be returned to the traveler, and after rebuking this man, Your Majesty, banished him from my territory.' Then Simha·raja and Vajra·simha said to the King, 'Deva·dinna's wrongdoing is made clear on the basis of this little story.'

Then King Jita·shatru, his heart full of concern for the universe, smiled and said, 'A slight transgression when committed again can be surely pardoned by the merciful. But that wicked man whose bad conduct has thus been increased fourfold by theft and deceit must be but to death. Don't be distressed Jina·rákshita.' Then, mounted on a donkey like Vasun·dhara, that wretch Deva·dinna was paraded through the city like a lump of wickedness. He was impaled on a stake, and recognizing the fruit of his misdeeds, he did not suffer torment, because of his repentance. Being of moderate qualities, he obtained human rebirth.

Tasyām ev' âtha Campāyāṃ vaṇijo Devaḍasya saḥ
patnyāḥ kukṣau Sarvadevyā nandanatvam aśiśriyat.
Pūrṇeṣv ahasu jātasya tasy' âtha dvādaśe 'hani
Vasudeva iti nāma pitṛbhyāṃ mahasā dadhe.
Kul'|ôcita|kal"|âdāne Vaggaḍ"|ākhya|vaṇik|sutā
maṅgalā maṅgalais tena caturbhiḥ paryaṇīyata.
Doḥ|sahāyaḥ pitur jajñe kālena pitarau hṛtau
gṛha|svāmī sa ev' âsthān maṅgalā|prāṇa|vallabhaḥ.
Sā sva|bhāvād yauvanāc ca maṅgalā subhagā bhṛśam
Vasudevas tu niṣpuṇyatayā lakṣmyā su|dur|bhagaḥ.

Dāridreṇa kil' ākṛṣṭe prāṅ|mitre Caurya|Kaitave
atr' ântare Vasudeve samam ev' âvateratuḥ.
Haṭṭe sy' âtha Varadattaḥ śreṣṭhi|Sāgaradatta|sūḥ
āgāt tad|gauravād eṣa Vasudevasya mitry abhūt.
Kin tv asy' â|kṛtrimaṃ prema Vasudevasya kṛtrim
indu|maṇḍalavad vyoma|talasya ca jalasya ca.
Anyadā bhaṇitā tena Vasudevena maṅgalā
‹mām a|vīkṣy' āpaṇe gehe Varadattaḥ sameṣyati.
Sthāsyāmy ahaṃ tu pracchannaḥ sa vakṣyati su|ṛt kva me
bhāṇyaṃ tvay" «âpavarake 'paṭur vekṣyati tatra saḥ.»
Tataḥ kaṇṭhe vilagy' âsya mukhaṃ cumbyaṃ viśaṅkitam
srāk tato 'smi kṣurī|pāṇis taṃ grahīṣyāmi bhīṣaṇaḥ.
Bhītas tato 'sau me 'bhīṣṭaṃ bhūri bhūri pradāsyati
ā|jīvitaṃ priye tena jīvikā nau bhaviṣyati.›

Now in the city of Champa he assumed the form of an auspicious son in the womb of Sarva·devi, the wife of the merchant Dévada. Her time was fulfilled. Then on the twelfth day after his birth his parents with great festivity gave him the name Vasu·deva. When he had attained the arts fitting for his family, he was married to a merchant's daughter named Vággada, made a blessed wife by him with the four blessings. He felt the helping hand of his father. In course of time, his parents passed away. Now head of the household, he remained dear as life to his wife. His wife, because of her natural good looks and youth was extremely fortunate in her beauty, but Vasu·deva, through lack of merit, was extremely unfortunate in wealth.

At that time, certainly attracted by his poverty, his former friends, Theft and Deceit, together betook themselves to Vasu·deva. Now Vara·datta, the son of the merchant Ságara·datta came to his emporium, and through being treated with respect by Vasu·deva, became his friend. But the former's affection was genuine, while that of Vasu·deva was a simulation; it was like the orb of the moon seen in both the vault of the sky and in water. One day, Vasu·deva said to his wife, 'Not having seen me in the emporium, Vara·datta will come to see me at home. But I shall remain hidden. He will ask where his friend is, and you will say, "He's lying ill in the bedroom; he can be seen in there." Then embrace him around his neck and boldly kiss his mouth. Thereupon I shall suddenly grab him holding a knife in my hand, terrifying him. And he, being frightened, will pay me what I demand time and time again. Through him, my dear, we shall have the means of livelihood for the rest of our lives.'

Pratiśrutaṃ pati|vacas tayā lobh'|âbhibhūtayā
ath' â|dṛṣṭv" âṭṭe sva|mitraṃ śreṣṭhi|sūs tan|niketam ait.
Ten' ôktā maṅgalā mitraṃ kva me s" ōce 'ntar|āturaḥ
viveśa gṛha|madhye 'sau sā ca bhartr|uktam ācarat.
385 ‹Mṛto mṛto 'si re duṣṭ' êty› ākhyāt pāpaḥ kṣurī|karaḥ
dhāvitvā taṃ kare dhṛtvā ‹mārayām' îti› so 'vadat.
Śreṣṭhi|sūr bhīta|bhīto 'vag ‹mā māraya dhanaṃ dade›
datvā yath"|êṣṭaṃ tasy' âsau svaṃ mene yama|muktavat.

Ten' âpi bhṛṣṭaṃ śavaṃ svaṃ manvānaḥ śreṣṭi|nandanaḥ
nityaṃ nava|nav'|ôtkocair mānayāmāsa svaṃ patim.
Tato rājñā Varadatto 'bhāṇi kiṃ te prayojanaṃ
so 'vocad Vasudevena dev' âivaṃ vañcito 'smy aham
‹Kṛta|pratikṛtaṃ tasya cikīrṣe tvat|prasādataḥ
tad amuṃ doṣaṃ prāpayya nigṛhy' ânugṛhāṇa mām.›
390 Tat pratiśrutya nṛpatir Varadattasya paśyataḥ
mudrā|ratnaṃ svaṃ samarpya puruṣau śiṣṭavān iti.
‹Ekena Vasudev'|âṭṭe paśyato 'sy' â|vitarkitam
pātyam etat tathā dṛṣyaṃ dvitīyena vidūrataḥ.
Tasmiṃs tena gṛhīte c' âpakrāmetaṃ tato yuvām.›
tato rāj" ādiṣṭam ābhyāṃ kṛtaṃ rājñe nyavedyata.
Rājñ" âtha paṭaho 'dāpi Campāyāṃ ghoṣitaṃ tv idam
‹patitām|ādi tāṃ mūlyen' āttāṃ vā rāja|mudrikām.
Yo lambhayet tasya datte śrī|bhūpaḥ pāritoṣikam

Overcome by greed, she agreed to her husband's request, and then the merchant's son, having failed to find his friend in his emporium, came to his house. He asked the wife where his friend was, and she said that he was indisposed within. He entered the house, and she did what her husband had said. Shouting, 'Hey you villain, you are dead!, dead!' the criminal ran forward, a knife in his hand, chased and grabbed him, and said, 'I'm going to kill you!' The merchant's son, extremely frightened, said, 'Don't kill me. I'll give you money.' Giving him money just as he demanded, he considered that he had escaped his own death.

Then, the merchant's son, thinking that his corpse was being cremated by the other's continually renewed blackmail, went and paid his respects to his King. Thereupon, the King asked Vara·datta what his business was, and he told the King how he had been deceived by Vasu·deva: 'I wish to be revenged for what he has done, so, by your grace, support me by causing him to commit a criminal act and then arresting him for it.'

The King assented to this, and as Vara·datta watched, handed over his royal seal to two servants and ordered them thus: 'Let one of you drop this as if by accident in Vasu·deva's emporium while he is watching, and let the other observe this from a distance. And then, when he picks it up, you two come away.' So later on the two informed the King that his orders had been carried out. Then the King ordered this to be proclaimed at the beat of drums throughout Champa: 'The royal seal has been dropped or has been stolen for money. The King will give a reward to whoever recovers it, but whoever knows where it is but does not say will certainly

yas tu jānan na kathayed daṇḍas tasy' âṅgikaḥ sphuṭam.›
Ghoṣite 'pi tathā mudrā|ratnaṃ ken' âpi n' ârpyata
tato bhūpaḥ samāhūya pūḥ|śreṣṭhān ity avocata.
‹Pṛṣṭvā purī|janān mudrā|ratnam ānayat' âmunā
na doṣo 'taḥ paraṃ tu syān nigraho dur|anugrahaḥ.›

Pūr|nāyakais tataḥ sarve praty|ekaṃ praśnitāḥ janāḥ
tad|vārttām api n' ācakhyus tad rājñas tair nyavedyata.
Tān punaḥ sm' āha bhū|netā ‹mudrām ānayata drutam
bhavitā vo 'bhito mudrā mudr"|â|śuddhāvataḥ param.›
Rāṭ|puṃbhyāṃ pūr|var'|âdhyakṣaṃ
rājño vyajñapyata ‹prabho
āttaṃ tad Vasudevena
śodhyatām āpaṇo 'sya tat.›
Śodhite c' āpaṇe tasya cira'|naṣṭ'|îṣṭa bandhuvat
mudrā|ratnaṃ prāpi rājñā vadhas tasya nyavedyata.
Mahā|jan'|âti|vijñaptyā cakre nirviṣayas tu saḥ
deś'|ântarāṇi bhrāntv" âtr' aid Vasudevaḥ sa eṣa bhoḥ.»

Sv'|āihik'|ôdanta|saṃvādāt paratr'|êh'|ādi kurvataḥ
a|cinty'|ātma|bal'|ôllāsāj jāti|smṛtim upaid asau.
Jāti|smṛtyā paratr' âpi saṃvādād anutapta|hṛt
Sudharma|svāmi|pād'|âbjaṃ gharm'|ārtta iva so 'srayat.

receive capital punishment.' This was announced, but no one handed over the seal. Thereupon the King summoned together the merchants of the city and said to them: 'Having asked the citizens, bring the royal seal. With that, there is no fault, but lack of co-operation will be punished.'

Then the leading men of the city interrogated all the merchants one by one, but they revealed no news of it, so they informed the King of this. The King said to them once more, 'Bring me the seal immediately. The seal must be in your proximity, you who are possessed of the impurity of money in a high degree.' The two royal servants, in the presence of the leading citizens, said to the King, 'Vasu·deva took it. Let his emporium be cleaned out, Your Majesty.' When his emporium was cleaned, like a kinsman welcomed after a long absence, the seal was found, and he was condemned to death by the King. But because of the insistent entreaties of the merchants, he was sent into exile, and having wandered through foreign countries, Vasu·deva has arrived here. There he is, sire."

Because of the congruity of this narration with his worldly actions, the inconceivable power of his soul, which makes manifest the other world, this world, and the rest, was increased and he attained memory of his former lives. His mind warmed by the repentance caused by his acquaintance with his former lives in the other world too, as if overcome by heat, he resorted to the lotuses of the feet of reverend Sudhárman.

Vyajijñapac ca «dhan'|ādi|bhaveṣu chadma|cauryataḥ
yo 'ho|rāśir mayā cakre tad aṃśaḥ prabhubhir jage.
Prabho prasīda yen' âitaṃ pāpa|rāśim a|śeṣataḥ
nirasy' âkhila|duḥkhānāṃ pradade 'smi jal'|âñjalim.»

Guruḥ:

«Duṣ|karma|dalanī duḥkha|śamanī śarma|dāyinī
sarva|sāvady|avirati|rūpyā dīkṣā kil' ârhatī.»

Vasudevaḥ:

«Yadi yogyo 'smi bagavaṃs tat tay" âlaṅkuruṣva mām
yena dur|gatayo n' âiva kad" âpi parijānate.»

Guruḥ:

«An|ati|śayināṃ yogyaḥ saubhya tvam atra na vīkṣitum
samaya|vidhinā sten'|ādīnāṃ na hi vrata|sannidhiḥ
ati|śaya|yujaḥ sākṣāc cetaḥ|sthitiṃ kila jānate
dadati tad amī dīkṣāṃ gāḍha|prahāra|muner iva.»

Tataś ca:

Vijayasena|rasena vinirmita|
vrata|mahā|tri|divī|kṛta|bhūtalaḥ
prabhu|Sudharma|pad'|âmbu|ruhe 'grahīd
vrata|madhuṃ Vasudeva|madhu|vrataḥ.

And he declared, "A portion of the heap of days I have spent in existences in which I have made money and so on by means of theft and deception has been recited by you, my lord. My lord, grant me by your grace that I may now, having cast away that heap of sin, bestow it as a funeral offering to all my sorrows."

Teacher:

"Initiation, consisting of abstention from all blameworthy actions, is deserving of respect, you may be sure, as destroying bad karma, soothing cares, and providing protection."

Vasu·deva:

"If I am a fitting object, reverend sir, then adorn me with it, so that I shall never at any time whatsoever experience a bad rebirth."

Teacher:

"Good sir, you would not appear fitting for this to those endowed with moderate excellence. According to the injunction of custom, initiation should by no means be given to thieves and suchlike. But, on the other hand, those who are fraught with a high degree of excellence know the actual state of others' minds, so they grant initiation, as if to an ascetic who has taken many hard knocks."

Then:

His earth made the highest heaven by the initiation ceremony created by the nectar of Víjaya·sena, the bumble bee that was Vasu·deva received the honey of initiation at the lotus-feet of lord Sudhárman. He who was wont to be highly reviled, intent on other people's property, his entire intellect deluded by the force of conjuring tricks and deception, that

Māy”|êndra|jāla|bala|mohita|viśva| viśvo
’nya|svāpateya|rasiko ’jani yo ’ti|nindyaḥ
trailokya|vandya|jina|śāsana|vaibhavena
vandyaḥ sa eva Vasudeva|munir babhūva.

Iti śrī|nirvāṇa|Līlāvatī|mahā|kath”|êti|vṛtt”|ôddhāre Līlāvatī|sāre jin’|âṅke dambha|caurikā|yugma|vyāvarṇano nāma caturtha utsāhaḥ.

very one became the ascetic Vasu·deva, worthy of respect through the power of the teachings of the Jina, respected throughout the three-fold universe.

Here ends the fourth canto entitled "The Description of the Couple Deceit and Theft" of the Jain epic *The Epitome of Queen Lilávati*, an abridgement of the events of *The Epic Story of the Auspicious Final Emancipation of Lilávati*.

5
THE DESCRIPTION OF THE COUPLE ADDICTION TO SEXUAL IMMORALITY AND DELUSION

Atha Siṃha|mahārājaṃ Jinadattaḥ kṛt'|âñjaliḥ
vijño vijñāpayāmāsa yathā|kāla|pravedakaḥ.
«Dev' â|śrāntaṃ bhagavatāṃ dharma|deśanay" ânayā
nirodho mā sma sampādi tad|ādeśaṃ vimārgaya.»
Rāj" âvadad «yad asmābhiḥ prabhor vyajñapi kautukāt
tad ady' âpi tath" âiv' āste.» tato gurur avocata.
«Rājaṃs tad eva vyākhyātuṃ vayam etāḥ sma ādarāt
āditas tubhyam āyuṣmāṃs tad eva ca nivedyate.»
«Mahā|prasādo bhagavann ity» uktvā Siṃha|bhū|patiḥ
sādhūn nimantrayāmāsa bhakta|pān'|ârtham ādarāt.
«Icchayā vartamānena yogen' êti» gur'|ûdite
tān praṇamya yathā|sthānaṃ yayuḥ sarve nṛp'|ādayaḥ.
Dev'|âdhi|devān saṃsnāpya kuṅkum'|ādyair avilipya ca
samabhyarcya ca vidhinā sarv'|ôttama|sum'|ādibhiḥ.
Saṃvibhāga|pradānena su|sādhūn pratilābhya ca
bubhuje sa|parīvāraḥ śrīmat|Siṃha|mahī|patiḥ.
«Bata vāṇī sudhā|vāṇī kāntir bhrānti|karī raveḥ
rūpaṃ jita|dyusad|rūpaṃ saumyatā saumya|tāta|jit.»
Itthaṃ guru|guṇa|grāmaṃ varṇayantaḥ pramodataḥ
rāja|saṃsadi madhy'|âhne tasthuḥ sāmanta|mantriṇaḥ.
Ati|prage sametavyam ity uditvā mahī|patiḥ
kumār'|âmātya|sāmanta|Jinadattān vyasarjayat.
Tataś c' âti|prātar eva saha taiḥ Siṃha|bhū|patiḥ
gatvā śrī|Samarasena|sūriṃ natv" âbravīd iti

Then wise Jina·datta, signaling that it was the was right time, his hands folded in salutation, addressed King Simha: "Your Majesty, the reverend doctor is unwearied by this preaching of religion. Let no obstruction succeed in making his teaching take a deviating path." The King said, "What I have learnt with eagerness, reverend sir, from now on will remain exactly so." Thereupon the teacher said: "Your Majesty, the very matter which we came to preach, through respect is being expounded first of all to you, long-lived one." Saying, "You are very gracious, reverend sir," King Simha invited the ascetic to partake of food and drink. Upon the teacher's saying, "With pleasure, on the present occasion," the King and all the others bowed to him and went to their appropriate places. Having bathed the images of the Fordmakers, the supreme gods, and anointed them with saffron and suchlike, and having worshipped them according to precept with the finest flowers, etcetera, and having received the good ascetic with the gift of his participation, His Majesty King Simha and his entourage dined. "Oh! His voice is the voice of nectar; his splendor causes the sun to go astray; his handsome form surpasses the form of a god; his grace surpasses that of the moon, the father of Mercury!"

Thus the barons and ministers stood in the assembly at midday, joyfully describing the manifold excellences of the teacher. Having ordered them to reassemble very early, the King dismissed the princes, barons, ministers, and Jina·datta. So, very early in the morning, King Simha, accompanied by them, went and bowed to the holy reverend doctor Sámara·sena and said: "Continue the discourse which you

«Prabandham anusaṃdhehi prabho prastutam agrataḥ.»
bhagavān āha «rājendra s'|âvadhānaṃ niśāmaya.

Punar anya|dine natvā śrī|Sudharmaṃ vyajijñapat
śrī|Vijayasena|bhūpo 'māty'|ādi|parivāra|yuk.
‹Caturtham āsrava|dvāram idānīṃ śādhi naḥ prabho.›
vyājahāra ghan'|ôdāra|girā sūrir ‹niśamyatām.›

Punar ūce nṛpaḥ ‹svāminn āsrava|dvāra|pañcakam
catvāras tu kaṣāyās tad atr' ôpaṣṭambhako 'stu kaḥ?›
Prabhur ākhyan ‹moha|bhedo no|kāṣāyāḥ kaṣāyavat
tato ved' ātma|moh'|ôpaṣṭabdho 'yaṃ turya āsravaḥ.
A|brahma|sevā|prāṇ'|ēśo moha|vīr'|ēśa eṣa bhoḥ
tiryaṅ|nṛ|nāraka|suraiḥ kiṅkarair iva khelati.

Tathā hi:

Hara|Hari|brahma|candra|sur'|êndr'|ādi|vijitvaraḥ
smara|vīraḥ praharate viśva|vairī jagat|trayam.
Taruṇī bhrū|dhanur niryat|kaṭākṣ'|ôttīkṣṇa|sāyakaiḥ
vidhyaty eṣa smara|vyādho jagaj|jantva|kuraṅgakān.
Puṣpeṣu viddha|manaso jīvā niś|cetanā iva
supt'|ônmatta|badhir'|ândha|matta|saṃmūrchitā iva.
Na vīkṣante loka|garhāṃ kula|nindāṃ kula|kṣayam
sarva|sva|nāśaṃ vṛṣaṇa|karṇa|nās'|ādi|karttanam.

introduced before, reverend sir." The reverend teacher said, "Listen attentively, Your Majesty:

Once again, on the following day, His Majesty King Víja-ya·sena, accompanied by his retinue of ministers and so on, bowed to reverend Sudhárman and asked him: 'My lord, teach us about the passage of the fourth type of karmic influx.' The reverend doctor, in a voice deep and eloquent, replied, 'Let it be understood.'

The King spoke again, 'Reverend sir, the gates for the influxes are fivefold, but there are four passions, so which of them would be the supporter of this influx?' The reverend doctor declared, 'Cleaving to delusion, like a stain, leads to the subsidiary passions. Therefore, understand that this fourth karmic influx is supported by delusion of one's self. Master of the life of his servant, sexual immorality, this lord of the heroes of delusion, sire, toys with animals, men, hell-beings, and gods like his servants.

Like so:

Triumphant over Shiva, Vishnu, the moon, the sun, and the others, Love's child, hostile to all, assails the triple universe.

He, Love's hunter, in the form of a young girl pierces the antelopes who are the creatures of the universe with the arrows of the sharp side-glances issuing from the bow of her brow. Beings, their minds wounded by the arrows of blossoms, as if unconscious, as if having lost their senses, mad, blind and deaf, frantic, and asleep, pay no regard to the censure of the world, the aspersions of their family, the ruin of their family, the loss of all their wealth, the destruction of their testicles, ears, and nose, etcetera.

Bhrātṛ|jāyāṃ vadhūṃ bhagnīṃ bhāgneyīṃ putrikām api
mātulānīṃ mātaraṃ ca gaṇayanti na kāminaḥ.
Rāja|sāmanta|saciva|purodhaḥ|śreṣṭhinām api
patnīṃ putrīṃ snuṣāṃ bhagnīṃ bhagneyīṃ vārayoṣitam
Paśyat' îcchati bhuṅkte ca kāma|dhyāmala|mānasaḥ
tato rāj'|ādibhiḥ s' âiṣa nārak" îva nigṛhyate.
Vadhyate c' ôdbadhyate ca śūlāyām adhiropyate
narake nārako 'tha syāt palya|sāgara|jīvitaḥ.
Kṛcchratas tata udvṛttaḥ kāma|kāma|vihvalaḥ
tad ev' â|brahma bhajate bhajate narakaṃ tataḥ.
Tatas tiryak kāma|lubdhaḥ punar narakam āviśet
anaḍvān cākrikasy' êva paribhrāmyaty anantaśaḥ.
Kathañcin nṛtvam āsādy' â|brahma|grahilitaḥ punaḥ
kram'|āgatāṃ śriyaṃ hanti vairi|siṃho yath" âiṣakaḥ.›
‹Prapañcita|jñā sabh" êyaṃ sūcita|jñā na hi prabho
prapañcy' âsya sva|rūpaṃ tad ākhyāh' îti› nṛpo 'bhyadhāt.
Catur|jñānī ratna|dīpa|dīpraḥ prabhur abhāṣata
‹mano niveśy' ôpakarṇam ākarṇaya mahī|pate.
Asti svastikavat svasti|hetur varṣe 'tra Bhārate
Śūraseno jana|padaḥ padam āścarya|sampadām.
Bharata|kṣetra|rājasya kṣetr|ântara|jaye kila
śūrā sen" êty asau khyātaḥ Śūrasen'|âbhidhānataḥ.
Didyute Mathurā tatra purī sura|purī|sakhī
yasyāḥ parisara|kṣoṇīṃ prakṣālyati Sūrya|jā.

And filled with lust they reck not sister-in-law, wife, sister, niece, daughter, aunt, and mother. And, his mind defiled by lust, he sees, desires, and enjoys the wife, daughter, daughter-in-law, sister, niece, or mistress of a king, baron, counselor, chaplain or banker. Then that man, like one condemned to hell, is seized by the king, etcetera. And he is beaten, hung, and impaled on a stake. Then he becomes a hell-being in hell for an ocean of eons. Afterwards, he emerges with great difficulty, but agitated by lust and passion, he partakes of the very same sexual immorality and then partakes of hell. Then, reborn as an animal, excited by lust he again enters hell, and like a miller's bull is forced to wander round and round in an endless circle. Having somehow achieved human birth, once more possessed by lust such a person destroys his inherited bounty, like a lion destroying his enemy.'

The King said, 'Reverend lord, detailed knowledge has not yet been communicated to this assembly. Please explain it by expounding in detail the actual nature of such a one.' Possessed of four-fold knowledge, radiant as a jewel-lamp, the reverend doctor said, 'Still your mind, Your Majesty, and listen with upraised ear. There is in this land of Bhárata a country called Shura·sena, like a sign of good fortune by reason of its good fortune, a place of remarkable prosperity. It is called Shura·sena because of its valiant army (*śūra senā*) at the King of Bhárata's victory over the other countries. In it lies radiant the city of Máthura, confidante of the city of the gods, the earth of whose environs the sun-born river Yámuna purifies.

Tatr' âdbhuta|mahā|śabd'|ânuśabdita|kakubh|mukhaḥ
maṅgalyo vimal'|ātm" âbhūc Chaṅkho nāma nar'|ēśvaraḥ.
Yasya pratāpas tapano 'hir|niśaṃ bata nirmamau
kāla|rātrim a|mitrāṇāṃ mitrāṇāṃ kuval'|ôdayam.
Sīmantinīnāṃ sīmanta|ratnaṃ ratnaṃ satīṣu ca
tasya jiṣṇoḥ kamal" êva priy" âbhūt Kamalāvatī.
Tayor viṣaya|pīyūṣa|yūṣaṃ prajuṣa|māṇayoḥ
ānanda|piṇḍo nu mūrttaḥ putraḥ Padmaratho 'bhavat.
So 'bhāt pūrṇa|kalaḥ prāpta|yauvanaḥ kānta|kāntikaḥ
saundary'|âbdhi|gītā|sudhā|varṣukaḥ kaumud"|înduvat.

Itaś ca tatr' âiva pure
mah"|êbhyo '|śyāna|dānavān
pravādyat|kīrtti|ghaṇṭo
'bhūd Dhanaḥ śreṣṭhī mah"|êbhavat.
Hāsye 'py a|lakṣya|radanā sa|līlā|gati|gāminī
bhāryā tasy' âbhavad bhavyā hastin" îv' Âlasekṣaṇā.
Prāg|janma|rūḍha|puṇya|dru|kāma|prasava|sat|phalam
tayor hṛn|nandano jajñe nandano Nandan'|âbhidhaḥ.
Kul'|ôcitāḥ kalāḥ sarvā grāhitaḥ s' âiṣa līlayā
Sulakṣaṇāyāś ca karaṃ śreṣṭhi|Sāgara|janmanaḥ.
Mātā|pitṛ|prasādāt tau remāte dam|patī tathā
yathā smara|ratī draṣṭuṃ tal|līlām abhileṣatuḥ.

There, the top of his crest causing the sky to resound 35
with wonderful loudness, blessed, of stainless soul, ruled a king named Shankha. His majesty glowing day and night, indeed!, produced a night of death for his enemies and the good fortune of the earth for his friends. A hair-parting jewel for women, a jewel among true wives, the wife of this triumphant king, like a lotus for him, was Kamalávati. As the couple delighted in the broth of the nectar of sensual pleasure, a son was born to them, his form like an offering of joy, named Padma·ratha. Waxed full grown, he attained youth. He was charming in his loveliness, pouring out the nectar of song into the ocean of his beauty, like the autumn moon.

Now in that very same city lived a very rich merchant 40
of unstinting charity named Dhana, the bell of his renown resounding; he was like a bull-elephant. Her teeth unblemished in their whiteness, proceeding with an undulating gait, his beatiful wife, was Alasékshana; she was like his cow-elephant. The true fruit of the flower of the wishing-tree that was the merit produced in their former lives, a son, their heart's delight, named Nándana, was born to them. He easily attained all the arts suitable for his family and the hand of Sulakshaná, the daughter of the merchant Ságara. Through the favor of their parents, man and wife made love in such a manner that the god of Love and his wife Sexual Passion desired to see their play.

Pure 'nyad" âtha tatr' ôpain naṭo nāṭy'|âika|janma|bhūḥ
Har'|âkṣi|huta|bhuk|pātā|dagdha|mūrttir iva smaraḥ.
Mahā|ṇaṭo yad didṛkṣur Bharato yatra śikṣakaḥ
Gaurī yatra varaṃ ditsustan nāṭyaṃ sa naṭo vyadhāt.
Yathā|śakti daduḥ sarve 'smai paurāḥ pāritoṣikam
Nandanas tu svarṇa|lakṣaṃ pramodān nāṭya|marmavit.
«Aho mahā|dānām iti» nāṭya|vyasanino 'stuvan
kaś cit para|guṇ'|ērṣy'|ālur anindan Nandanaṃ punaḥ.
«Ślāghyat' âitasya dānaṃ bhoś ced dadyāt sva|bhuj" ôrjitam
pitṛ|vittaṃ dadānas tu s' âiṣa puṃṣ|ṭiṭṭibhaḥ sphuṭam.»
Tac chrutvā Nandano dadhyau yathā|sthitam asau jagau
«samudram avagāhya hi varṣatv abdo 'mbu|saṅgatam.
Tad asmy api samudyamya samupārjya śriyaṃ parām
pūrayitv" ârthinām āśāḥ piparmy āśā yaśo|bharaiḥ.»
Itthaṃ manasi|kṛty' âiṣa jagād pitaraṃ Dhanam
«vyavasāy'|âbdhim ākramya tāta kurve śriyaṃ svasāt.»
Tato 'bhyadhatta janakaḥ «kalayitvā śubh'|āśayam
dhāna|bhog'|ādi te kiṃ na pūryate 'do yad ucyate?»

Now one day a dancer came to that city, born from the 45
single progenitor of dancing, like an embodiment of Love burnt by the glancing of the fire from the eye of Shiva. The dancer performed a dance which the mighty dancer Shiva desired to see, for which Bharata was the instructor, and for which Gauri desired to grant a boon. All the citizens gave him a gratuity according to their means, but Nándana gave him a hundred thousand gold pieces because of his great enjoyment, since he had a profound knowledge of dancing. "Oh, the great generosity!" the devotees of dancing praised Nándana, but someone who was a receptacle of jealousy of other people's virtues criticised him: "Good sirs, if he had rewarded him with words of praise, he would have given an excellent gift through his own means, but in giving away his father's livelihood, he is clearly a human scavenger-bird."

On hearing this Nándana realized that it was his true sit- 50
uation. He declared, "Assuredly, having entered the ocean, a cloud may shower its accumulation of water. So then I too will strive and, having accumulated exceeding wealth, and, by fulfilling the requests of petitioners, will fill heavens with heaps of glory." Having come to this decision, he told his father Dhana, "Having entered the ocean of trade, I'm going to make my own fortune." Thereupon his father replied, "You have cast the dice of good fortune, the enjoyment of wealth and such, and isn't what you ask for fulfilled for you?"

Putro ’vaṅ «mātṛvat pitryā śrī saṃvās’|ôcitā śiśoḥ
yūnas tu ta (---)saḥ sarva|loka|has’|āspadam.
Kram’|āgat” âpy ujjhati śrīr nirutsāhaṃ payo|dhivat
kṛt’|ôdyogaṃ tu bhajate dāna|vapra (----)t.
Karma|vādam urī|kṛtya puruṣaḥ pauruṣ’|ôjjhitaḥ
tvajyate dur|bhaga iv’ âpi kram’|āgatayā śriyā.
Puruṣaḥ ślāghyate tāvad yāvat pauruṣa|bhūṣitaḥ
tad vinā Meru|kalpo ’pi tṛṇād api laghur bhavet.
Api kramād (---) tā lakṣmīr utsāhinaṃ naram
svayaṃvar” êva vṛṇute pitas te kiṃ bah’ ûcyate.
Tāta tvay” âbhyanujñātaḥ sva|puṃstva|kaṣapaṭṭakam
kīrtti|lakṣmyoḥ kārmaṇaṃ ca karma nirmātum utsahe.»
Taṃ pratyūce pitā «vatsa svām anujñāpyamāna (-)
pāṇau kuruṣva kamalāṃ vyavasāy’|âbdhi|vāsinīm.»
Tato ’sau jananī|pāda|mūle gatv” āha mātaram
«tav’ āśiṣā v” ânya|deśāc chriyaṃ hartum upakrame.»
Tato māt” âvadad bāṣpa|vīcī|pluta|dṛg|ambujā
«punar vats’ êti mā vādīr jīvitaṃ cen mam’ êcchasi.
Pitṛ|śriyā ca kiṃ vats’ â|saṃpūrṇaṃ tava vidyate
ko vā te dadataḥ svairaṃ pratyūhaṃ kurute vada.»
Putro ’vādīd «amba harṣa|sthānake mā sma khidyathāḥ
kasyāḥ putraḥ śriyaṃ dūrād ākarṣati kanīm iva.»
Janany ūce «nirdhanāyāḥ putrasy’ âitat praśasyate

The son said, "The close association with paternal wealth, as with his mother, is fitting for a child, but for a young man it is the ground of the world's laughter. Without continuous exertion even inherited wealth evaporates like a vessel of water, but once an effort is made it bestows the ground of charity. If he criticises their work, a man is deserted by his servants and like an unfortunate is abandoned by ancestral wealth. But for as long as he encourages them, a man is adorned by his servants. Without them, even if he is equal to Mount Meru, he would become valued at less than a straw. And in due course fortune makes her choice of the man of exertion as like a bride choosing her own husband. What more do I need to say to you, Father? Father, granted permission by you, I shall endeavor to create work and the magic spell of wealth and reputation, the touchstone of one's manhood."

His father replied to him, "My son, take in your hand the self-assenting lotus of Fortune which dwells in the ocean of industrious activity." Then he bent to the soles of his mother's feet and said to her, "With your blessing now I'm setting out to gain wealth from a foreign country."

Then his mother, the lotuses of her eyes flooded with waves of tears, replied, "Don't go my son, if you want me to live! And, my son, why do you feel unsatisfied with your father's wealth? Who makes an obstacle to your making donations at your pleasure? Tell me!" Her son said, "Mother, don't be distressed about a joyful situation, you whose son will bring wealth, like a bride, from afar." His mother replied, "This is praiseworthy for a son of a poor

mam' âti|dhana|dāyās tu putrasy' ôpakramo '|phalaḥ.»

Atr' ântare Dhanas tatr' āgamad bhadrā tam abhyadhāt
«Nandanasya tvay" ôktaṃ kiṃ (---) pṛccha mātaram?
Hā 'n|ārya vakra|hṛdaya kim enam anumanyase
proṣite Nandane prāṇāḥ proṣitā eva me tadā.»
«Priye vad' êti mā kiṃ tu n' âinaṃ vārayituṃ kṣamaḥ
tato mayā Nandanasya tvaṃ niṣeddhum adarśyata.»

Dhano dhanaṃ (-) taṃ pinha kiṃ tvaṃ vatsa vidhitsase
yad eṣu velā|kūleṣu sarveṣu vaṇijas tava.
Atr' âiva bhāṇḍa|śālāś ca bhāṃ (---) samantataḥ
vaṇav'|ādyāś ca poṣyante dhanaṃ vṛddyā prayujyate.
Udghāṭyante bhūrayo 'ṭṭāḥ sicyante c' êkṣu|vāṭakāḥ
tad anyaṃ kaṃ dhan'|ôpāyaṃ vatsa tvaṃ pracikīrṣasi?»
Nandano 'th' âvocat «tāta rūta|karpāsa|mukhyakam
Garjane 'ti|mah"|ârghaṃ tat paṇāyiṣyāmi tatra tat.»
Ācacakṣe pitā «vatsa mleccha|deśe mahad|bhayam
prasthite tatra bhavati kathaṃ bhavati no dhṛtiḥ?
Na ca śrīḥ prāṇa|saṃdehe 'rjit" âpi ślāghyate yataḥ
ātmānaṃ satataṃ rakṣed dārair api dhanair api.»
Putro 'vādīd «utsahiṣṇoḥ śrīḥ syān mṛtyuś ca daivataḥ
ih' āsīnasya n' âiva śrīr mṛtyus tu vigat'|âṅkuśaḥ.
Tat tāta bahu mantavyaḥ prasahy' âyaṃ mam' ôdyamaḥ
pūjy|ânuma (--)kā hi siddhyai syād ādi|maṅgalam.»

mother. But for me, very rich in the reward of wealth, this conception of my son is fruitless."

At that moment Dhana arrived in that place, and his wife said to him, "Why did you tell Nándana to ask to his mother's blessing? Ah, ignoble, of malicious disposition, why are you giving him leave? Once Nándana has departed, then my life will depart too!" "Don't speak thus, my dear. But since I was unable to stop him, I thought that you would be able to prevent Nándana."

Dhana said, "My son, why do you want to endeavor to gather wealth yourself, since you have merchants in all the ports? There too, the warehouses and treasuries in all quarters and the slave girls and so on cause wealth to flourish; joined to that there's interest. Many markets are lying open and plantations of sugarcane are being watered. So what other means of making money do you wish to employ, my son?" Then Nándana said, "Father, the finest cotton cloth fetches a very high price in Gárjana. I shall go there and deal in it." His father declared, "My son, there is great danger in foreign places. When you have gone there, how will we find support? And fortune, when there is doubt of survival, even though acquired, is not to be commended. Therefore one should constantly protect oneself with wives and riches." The son said, "Fortune comes to one who is willing to make an effort, but death comes as a result of fate. There is certainly no fortune for me if I remain here, only death with gloomy goad. So, Father, since I've made an effort, my undertaking should be highly commended. May the permission of my respected parents be the first blessing for my success."

Tataḥ pitā viniścitya Nandan'|ôtsāha|sāhasam
nijagād' «ôdyaccha vatsa panthānaḥ santu te śivāḥ.»
Dhan'|ôdit" âtha bhadr" âpi bahv amaṃsta sut'|ôdyamam
dhvaniṃ prati|dhvanir iva patiṃ saty anuvartate.
Sulakṣaṇāṃ sva|patnīṃ sa tam udantam ajijñapat
s" ākhyad «asmi sah" âiṣyāmi.» «videśā na sukhāḥ priye.»
Punaḥ sā (--) «ciraṃ me tvad|viyoge videśa|bhūḥ
tvayā saha videśo 'pi mandirād adhikaḥ priya.
Prāṇ'|ēśa tat tvayā sārdhaṃ prasthāsye 'ham api dhruvam
deha|cchāy" êva yan nātha śobhe 'bhyāse tav' âiva hi.»
Pitarau Nandanen' ôktau «vadhūr vo 'nveti mām iyam.»
tābhyām ūce «vatsa sādhu sādhvīnām ucitaṃ hy adaḥ.»

Karpāsarūta|pramukhaṃ srāk saṃgṛhya krayāṇakam
Dakṣ'|ânurakta|śucikaṃ saṃpradhārya paricchadam,
Sulakṣaṇāyāḥ kṛte ca nirūpya sukha|vāhanam
kramelakān vegasarān vṛṣabhāṃś c' âti|bhūriśaḥ,
Śubhe 'hni mātṛ|pitṛbhyāṃ datt'|āśīḥ kṛta|maṅgalaḥ
pravardhit'|ôdyamaḥ prāsthānikaiḥ śakuna|maṅgalaiḥ,
Sārdhaṃ vadhvā Nandano 'tha suhṛdā (--) nandanaḥ
pratasthe sthema|hem'|âdrir garjan Garjanakaṃ prati.

Then his father, having come to a decision, said to Nándana, who was eager in his perseverance, "Begin your undertaking, my son. May your travels be auspicious." Spoken to by Dhana, his wife too gave her assent to her son's undertaking; like an echo following a sound a true wife follows her husband. He informed his wife Sulakshaná of what had happened, and she said, "I'll go with you." "Foreign countries are not pleasant, my dear." She replied, "Long separation 80
from you is for me like being in a foreign country. With you, even a foreign country is preferable to home, my dear. So, lord of my life, I shall constantly set out with you, just like an embodied shadow in your handsome proximity." Nándana said to her parents, "Your daughter is going to accompany me." They said, "Excellent, son. That's certainly the proper thing for virtuous wives."

Then, having quickly obtained the fine cotton cloth that was to be offered on sale, having chosen garments with the gleaming of the moon, the beloved of Daksha, and having chosen a pleasant carriage for the sake of Sulakshaná and camels, mules, and oxen in very large quantities, and on 85
an auspicous day, his parents having given their blessing, and a ceremony of benediction having been performed for the prosperity of his undertaking with auspicious hymns to be sung at departure, Nándana, together with his wife, delighting in her affection, a mountain of gold in his resolve, set out, thundering toward Garjánaka.

Prati|grāmaṃ prati|puraṃ praty (--)ti|kānanam
navīnaṃ nagaram iva sva|sārthen' âvatārayan,
Kramelaka|priyaṃ bandhuṃ dur|laṅghaṃ vārdhin" âpi hi
vālukāyāḥ kil' âmbho|dhiṃ s' âiṣa prāpa maru|sthalam;
Jyotiś|cakra|dur|ākramāḥ prati|padaṃ yatra sthala|śreṇayo
yatr' ā|jānu|pada|dvayaṃ niviśate tal|laṅghane bhīrv iva
pātāl'|ântara|kāṃkṣi yatra ca jalaṃ tad|bhītito nv ākulaṃ
chāyā|janma|bhuvo na yatra taravas tapt|ôṣa|jagdhā iva;
Nṛ|kṣetrasya bahir yathā kila naraḥ
prāyo na yatr' ēkṣyate
ced vīkṣyate bako 'pi duṣṭa|paśuvat
so 'py uccakair bhīti|kṛt
praty|adhvaṃ yama|nāgā|pāśa|sadṛśā
bhrāmyanti kumbhī|nasā
bhūtāś ca bhramayanti mugdha|pathikān
nānā|bhay'|ôdbhāvanaiḥ;
Netrā|nandi na yatra kiñcana manāṅ
na śrotra|gotr'|ôtsavo
ghrāṇa|prīṇana|kārmaṇaṃ na ca na ca
tvak|saukhya|līl"|âṅgaṇam
jihvā|vihvalat'|āvahaṃ na ca na ca
svānt'|âmṛtaṃ kiṃ ghanair
yan nām' âpi hi duḥ|śravaṃ śravaṇayoḥ
pret'|âdhinetur yathā.

Maru|sthalam amū|dṛkṣam atītya pura|līlayā
kṣemād Garjanaka|puram āsasāda sa Nandanaḥ.
Prabhūtaiḥ prābhṛtais tatra prāsādya tena bhū|patiḥ
śulkāyitaṃ tasya bhāṇḍaṃ bhū|bhujā tv ardha|dānataḥ.
Grāhakeṣu samanteṣu bhāṇḍa|mūlyaṃ na saṅgatam
tato 'sau bhāṇḍa|śālāsu sarvaṃ bhāṇḍam acikṣipat.

Passing by village and by town, and by forest, as if causing with his caravan the descent of a new city, he reached a desert of sand, a dear kinsman for camels, but very difficult indeed to be traversed even by a cloud, an actual ocean of sand; in which at every step there were ridges of dry sand as difficult to surmount as the circles of the stars; in which both feet, as if frightened by its crossing, sank to the knees; in which the water was flurried in its eagerness to be in the underworld, absolutely frightened by it; in which there were no trees providing shade for the ground, as if withered by the hot, saline earth; in which men, since it is beyond the area inhabitable by human beings, are not usually seen.

If even a crane appears, like a vicious animal, it is the cause of exceeding fear. Jar-nosed serpents throng every path looking like the snake-nooses of Death, and ghosts cause the traveler to go astray, deluded by the manifestations of various terrors; in which there was nothing pleasant to the eye, even for a moment, no joyful sound for the ear, no perfumes pleasant to the nose, no playful exercise for the health of the skin, nothing producing the settling of the tongue, nothing inviting pleasure for the tongue; no nectar for the heart. What need of recitations, since its very name was unpleasant hearing for the ears of the leader of the dead.

Having traversed the desert of such appearance as easily as a city, Nándana safely reached the city of Garjánaka. He propitiated the King with abundant offerings. The King acquired merchandise from him, but half of it was by way of gift. No agreement on a price for the merchandise was made among the assembled purchasers, so he placed the merchandise in merchandise-warehouses. He said to

Tad|deśa|vāriṇā mandā bhartr” âbhāṇi Sulakṣaṇā
«bhāṇḍaṃ muktvā gacchato me ’rtha|nāś’|â|yaśasī priye.
Dine dine ’tra mand” âsi pānīyaṃ sahate na te
sukh’|â|duṣṭ’|ādibhiḥ sārdhaṃ sva|puraṃ gaccha tat priye.
Prāptāyās tatra c’ ārogyaṃ drutaṃ saṃpatsyate tava
bhāṇḍaṃ vikrīy’ âham api drutam eṣyāmi sundari.»
Tataḥ sukh’|āsanen’ âiṣa praiṣīt tāṃ karabhaiḥ saha
kṣemāt tatra parāpat sā śīghram ārogyam āpa ca.

Dhano ’tha cintayāmāsa «taruṇī proṣite dhave
dur|akṣā śvāsure tena suyukt” âsau pitur gṛhe.»
Tato Dhano vadhū|tātaṃ Sāgaradattam āhvayat
sv’|âbhiprāyaṃ tasya bandhor iva sarvaṃ nyavedayat.
Sm’ āha Sāgaradatto ’th’ «âty|a|saṃgharṣeṇa mad|gṛhe
śikṣyamāṇ” âpy asau ruṣyet svacchandā syād aśikṣaṇe.
Tvad|gṛhe tu sthitā śvaśrū|bhayena tava śaṅkayā
eṣā tiṣṭhet samaryādā tat te veśmani tiṣṭhatu.»
Tato Dhanasya sadan’|ôpari dāsy”|ādibhir dhṛtā
Dhanena dhana|den’ êva pūryamāṇa|manīṣitā.
Caturābhir vayasyābhiḥ saha nānā|vinodanaiḥ
Sulakṣaṇā sukhāt tasthau proṣite ’pi hi bhartari.

his wife Sulakshaná, who had become ill through the water in that country, "If I abandon the merchandise and leave, I shall have the disgrace of losing the money, my dear. Every day, you become sluggish here. You are not able to tolerate the water, so go to your home town with pleasant and good companions, my dear. And once you arrive there, good health will soon return to you. I will soon sell the merchandise and return, my dear." Then he dispatched her with a pleasant carriage and with camels, and she returned there in safety and quickly recovered her health.

Then Dhana thought, "A young woman, when her husband is away from home is badly watched-over in her father-in-law's, therefore she will be well-situated in her father's house." So Dhana summoned Ságara·datta, his daughter- 100
in-law's father, and revealed his intention to him, as if to his kinsman. Ságara·datta said, "In my house, because of her extreme lack of apprehension, she would take offence if reproved in the lightest manner. Her independence would be unrestrained. But placed in your house, she will be restrained through fear of her mother-in-law and apprehension of you. So let her remain in your house." Thereupon, in Dhana's house, supported by maidservants and such, her wishes fulfilled by Dhana as if by a granter of wealth, in various amusements with charming female companions, Sulakshaná passed her time pleasantly even though her husband was away.

Ath' ânyedyur añjan'|âdri|śṛṅga|ghan'|ākaraḥ
jīva|lokasya jīvātur ājagāma ghan'|āgamaḥ;
Bhīṣma|grīṣma|davānal'|ôttha|davathu|
pronmātha|vidyā|gurur
vāpī|kūpa|mahā|sarovara|sarid|
rūpa|prapā|dāpakaḥ
udyat|puṣpa|phal'|ādibhiḥ pratipadaṃ
satr"|ālaya|sthāpakaḥ
kṣonau sausthya|pitāmaho vahati yaḥ
proccaiḥ su|rājñaḥ kalām;
Yatr' ābhānti ghanā ghanāḥ smara|mah"|ī-
śasy' êva sen"|âdhipā
vidyud|dṛgbhir abhīkṣṇa|vīkṣaṇa|caṇā
māna|stha|vāma|bhruvām
garjābhiḥ kila tad|vibhāyana|kṛte
hakkā|samullāsakaḥ
puṣṇānto jala|vṛṣṭhibhir vara|hiṇī|
santāpa|vajr'|ânalam.

Avatīrṇam iti kṣoṇau paśyantī jalad|āgamam
a|paśyantī Dhana|vadhūḥ sva|pārśve Nandan'|āgamam.
Cakravāk" îva viraha|dahan'|ālīḍha|mānasā
sasmāra sā smar'|ôdāraṃ sva|bhartāraṃ pratikṣaṇam.
Āttā raṇa|raṇakena piśācen' êva pāpmanā
pārāpat'|ādi|lalitaṃ sā s'|ôtkaṇṭhaṃ vyalokata.
Nidr"|ân|āptyāṃ vellamānā śayanīye tato niśi
pativat kāma|ceṣṭābhiḥ svayaṃ svāṅge vyaceṣṭata.

Then one day, with its mass of clouds beautifying the peaks of mountains as if with collyrium, giving life to the world of living beings, the rainy season arrived; a teacher of the art of destroying the heat arising from the forest fires of the dreadful hot season; a donor of supplies of water for travelers in the form of ponds, walls, large lakes, and rivers; establisher of kitchens of charity by means of fruits, flowers, and so on springing up at every step; a grandfather of welfare for the earth, bringing the portion of an extremely good king; in which thick clouds, like generals of the army of their king, the god of Love, famous for their glances continually flashing by means of the lightning from their brows the splendor of which settles in the mind, who, having created dread of themselves by means, of course, of their thunder resounding like war cries, nourish with their showers of rain the fire of the thunderbolt of the heat of a woman separated from her husband.

Seeing thus the coming of the rains descending on the earth, but not seeing the coming of her husband to her side, Dhana's daughter-in-law, her mind licked by the flames of the fire of separation, like a female *chakra·vaka* bird, at every moment remembered her husband active in love. Seized by desire as if by a malevolent demon, she eagerly observed the acts of love of pigeons, etcetera. Then at night, in her inability to sleep, she tossed around on her bed and, like a husband, performed acts of love on her own body.

Anyadā sā kuraṅg'|âkṣī gavākṣ'|âkṣi|kanīnikā
ādarśa|bimb'|ātma|bimba|darśan'|âkṣipta|locanā.
Tad|āsanna|rāja|mārg'|āgatena nṛpa|sūnunā
saundarya|sadmanā Padmarathen' âlaṃ vyalokyata.
Viśrabdha|chadmanā sthitvā mitra|cakṣuś ca rakṣatā
ciraṃ sā dṛk|sudhā tena pape diṣṭyā tayā ca saḥ.
Hṛn me tav' âiv' êti kila vyaṅktuṃ moṭṭāyitād varā
tay" âdarśi tato 'vādīt kumāro 'ny'|âpadeśataḥ.

«Kānane ramate kokī medur'|āmoda|nirbharā
mitākṣaraṃ brūve viddhi te varṇā ye padāditaḥ.»
Tad|uktam avabudhy' âtha paśyanty ādarśa|maṇḍalam
smar'|âvatāraṃ kumāraṃ taṃ pratyūce Sulakṣaṇā.
«Koko viraha|dūn'|âṅgo nediṣṭhāṃ cakravākikām
chadman āśliṣyati bhṛśaṃ tiryaṅ s' âiṣa kim ucyate.»

Tat pratīcchāṃ hṛdi nyasya jagāma nṛpa|nandanaḥ
Sulakṣaṇā tu tac|cetā ākāś'|ôkty" âbravīd iti.
«Kim etāvanti bhāgyāni tvayā me daiva cakrire
sampanīpadyate yaiḥ srāṅ mam' âyaṃ priya|melakaḥ.
Vidhe vidhehi kiñcin me sulakṣaṇam adaḥ pradam
pitṛbhyām ādito 'py asmi cakre yad vā Sulakṣaṇā.
He nu Māra tav' âitavad bhāgyaṃ sambhāvyate mayā
yad at'|†ndra|pade rājye subhaga tvam ajāyathāḥ.

One day, that fawn-eyed lady, the pupil of her eyes like a round window, having cast her eyes on her own reflection in a round mirror, was able to be seen by the King's son, Padma·ratha, an abode of beauty, who was proceeding along the king's highway close by her. She stood for a long time relying on the pretext of attending to the eyes of her friend as she, nectar for his eyes, was feasted upon by him, and he, with happiness, by her. She showed her favor by a silent 115
expression of love to make absolutely manifest that her heart belonged to him, and the prince spoke by means of another stratagem.

"The female of the ruddy goose sports in the forest, passionate in its joyful delight. I am reciting a verse. Understand that the initial words of the verse are figures." Then, having understood what he said, while looking in the circle of her mirror, Sulakshaná replied to that prince, the embodiment of Love: "The male ruddy goose, his body distressed by the pain of separation, embraces closely the outer appearance of a female *chakra·vaka* bird very nearby. What's this animal called?"

So the prince deposited this pledge in his heart and went on his way, but Sulakshaná, her heart his, made this speech to the heavens: "What wonderful good fortune you 120
have granted me, Fate, by which the conjunction with my beloved will soon be completely effected! Fate, grant me some bestowal of that well-favored one, seeing that I was too made well-favored (*su|lakṣaṇā*) in the beginning by my parents. O Love! Now so great is your good fortune which is being joined with me, since, fortunate one, you were born in a sovereignty surpassing the power and dignity of Indra's.

Yad vā yen' âiva daivena pūrva|raṅgo 'yam ādadhe
sa eva saṃpūrṇam idam nāṭakam ghaṭayiṣyati.
Drutam ehyehi subhaga mama pūraya vāñchitam
sāyaṃ yāvad ime prāṇāḥ sthirā yāsyanty ataḥ param.»
Iti śūnyām uktim asyāḥ śṛṇvatī manthar" āgamāt
ān'|â|karṇitakaṃ nāṭayantī c' ânya'|âvalokanāt.
Nāma|dheyāt Sudhavikā tasyā bhojana|hārikā
dāsy" âgād abhyadhāc c' âitāṃ «kiṃ svāminy ekik" âbravīḥ?»
S'|âvahittham ath' ākhyat s" âbruvam ity asmi bhagnike
dhig dhik puṃso ye '|balānāṃ bhavanty ahaha kiṅkarāḥ.
Tvaṅ|mātra|caṅgair nāry|aṅgair antar|durdhātu|pūritaiḥ
svarṇ'|âkta|tāmra|bhūṣābhair ye mūḍhāḥ te na saddhiyaḥ.
Jitaḥ striy" âpi yas tv eva n' âlaṅk'|â|puruṣ'|ēśvaraḥ
yas tu na strī|paṅka|magnaḥ sa eva hi pumān pumān.
Dhanyāḥ sādhvyo mahā|satyo yac chīlam ajar'|âmaram
ity|ādi cintayanty asthāṃ rahasy ekākinī sakhi.»

Smitvā s" ākhyad «ahaṃ jāne svāminī pravrajiṣyati.»
Sulakṣaṇ" ōce «māṃ muñcec cet priyo darśaye 'smi tat.»
Atha dāsī bhojayitvā tāṃ jagāma yath"|āgatam
Sulakṣaṇā punaḥ sāyaṃ palyaṅkaṃ praguṇaṃ vyadhāt.
Dīpaṃ prabodhya valabhī|gṛha|dvāraṃ pidhāya ca
gavākṣam udghāṭya tasthau kumār'|āgama|kāṅkṣiṇī.
Yāme 'tiyāte yāminyā vijane pathi so 'si|bhṛt
vidyud|utkṣipta|karaṇāt taṃ gavākṣam agāt sukhāt.

Seeing that he was the one who was fated to deliver this prologue, he is the one who will perform the complete drama. Come, come quickly, handsome, fulfill my desire, as soon as this constant spirit retires, after that."

Her maidservant named Sudhávika came bearing her meal and overheard her speech to the sky. By approaching slowly she feigned a facial expression of not having heard it, and looked elsewhere. The maidservant came and said to her, "Were you talking to yourself, mistress?" Dissimulating, she replied, "I was saying, little sister, alas, alas, for those men who become slaves of women! They who are deluded by women's bodies whose surface alone is lovely but inside are filled with unpleasant matter like the ornaments of leprosy smeared with gold are not truly rational. The king who is conquered by a woman is certainly unmanly and incompetent, but the man who does not sink into the mire of women is a man indeed. I was on my own, my friend, thinking to myself in private, among other things, that Jain nuns who have taken the great vows are fortunate because morality does not grow old and never dies."

The maidservant smiled and said, "Mistress will take the vows of a Jain nun, I'm sure." Sulakshaná said, "If my husband would let me go, I would prove you right." Then the maid gave her her food and left as she had come, but in the evening Sulakshaná set her bed in order. She turned up the light and fastened the door to the upper chamber of the house. She opened the lattice window and waited, longing for the arrival of the prince. The way covered by night, on a deserted road, bearing a sword, he easily reached the lattice window by reason of the beam of light emitted from it.

Dadarśa tāṃ tu paryaṅkasy' âiṣām āliṅgya tasthuṣīm
śanair gatvā kar'|âbjābhyāṃ pidadhe tad|dṛśāv asau.
Romāñca|puṣpitām dṛṣṭvā tāṃ kadamba|latām iva
kumāraḥ sm' āha «subhage 'pa|nidraḥ svāpa eṣa te.»
Raṅgāt tatas tau remāte jajñe yāma|dvayaṃ niśaḥ
kumāro 'th' âvad «yāmi mā sma śīyāvahi kvacit.»

Tataḥ Sulakṣaṇ" âcakhyau «dhik te puruṣa pauruṣam
bibheti sāhasaṃ kṛtvā yaḥ pāmara|janād api.
Janajñāte tu yat kāryaṃ tat kuryāḥ kṣatriyo 'si yat
kāryaṃ ca niṣkāśyamānāṃ māṃ saṃrakṣer iti priya.»
Kumāro 'vak «kiyad etat s"» ākhyat tat «tiṣṭha nirbhayaḥ»
tato rantvā turya|yāme kumāro 'gāt sva|mandiram.

Vār|dhānī|danta|pavana|tāmbūl'|ādi|karā prage
sā dāsy āgād vadhū|pārśve 'nyathā tāṃ vīkṣya c' âcalat.
Dhanasy' âtha vadhū|vṛttaṃ sā catuṣ|karṇam abhyadhāt
«tāta samyag na jāne 'smi yathā|dṛṣṭa|śrutaṃ bruve.
Sulakṣaṇāyā ady' âṅgaṃ nakha|danta|vraṇ'|ôlbaṇam
nidrā|lasaṃ parimlāna|kusuma|stabak'|ôpamam.
Kalye punaḥ Padmaratha|kumāraṃ prati satvaram
ākāś'|ôktyā pralāpāś ca bhṛśaṃ śuśruvire mayā.»
Na kathyam etat kasy' âpi śapathena nivārya tām
Dhanaḥ Sāgaradattasy' âikānte tat sarvam abhyadhāt.
«Sambhāvyate Padmaratha|kumārasy' êti ceṣṭitam
na rāja|varca|samṛte ko 'pi ceṣṭum ih' êśvaraḥ.

Then he saw her clinging to the side of the bed. He approached softly and covered her eyes with his lotus-hands. Having seen that she had blossomed with thrilling like the tendril of a *kadámba* tree, the prince said, "My dear, now your dream has come true." Two watches of the night passed by as they enjoyed themselves in making love. Then the prince said, "I'm going. We should by no means fall asleep."

Thereupon Sulakshaná said, "Shame on your manhood, man, who, after performing a bold action is frightened even of people who are scum. It's common knowledge that you should do your duty. You are a warrior, so it's your duty to look after me, my dear, since I've been sent away." The prince asked, "For how long?" and she said, "Just stay, don't worry!" Then, after making love into the fourth watch, the prince returned to his palace.

In the morning that maidservant bearing a jar of water, implements for cleaning the teeth, betel, and such, came into the daughter-in-law's presence. She noticed that she looked different, and turned away. Then she went and informed Dhana of the behavior of his daughter-in-law in the hearing of their four ears only, "Sir, I don't know for sure, but I'm telling what I've seen and heard. This morning Sulakshaná's body was covered with scratches, bites, and bruises, and she was drowsy, like a bunch of wilting flowers. But at dawn I heard a lot of whispering and a hurried speech to the sky aimed at Prince Padma·ratha." Having bound her with an oath not to tell anyone else about it, Dhana in private informed Ságara·datta about it all: "This happened because it was set in motion by Prince Padma·ratha. No one here is able to resist one bearing royal rank. And I am not

Sa ca prativídhātuṃ na kathañcic chakyate mayā
kiñ ca ‹yuddhād varaṃ buddham ity› ābhāṇaka uttamaḥ.
Tataḥ sva|putrīṃ sva|gṛham āhūya naya rakṣa ca
kul'|êndau niṣkalaṅke naḥ kalaṅko 'yaṃ bhaven na yat.»
Iti mantraṃ viniścitya Dhanaḥ sva|sadanaṃ yayau
āgāt Sāgaradattaś ca putrīṃ hvātuṃ Dhan'|âukasi.
Sulakṣaṇā samakṣaṃ ca Dhanam ācaṣṭa Sāgaraḥ
«putrīṃ preṣaya mad|gehe modate yena naḥ kulam.»
Dhano 'tha kathayāmāsa «kathyaṃ n' âitat kathañcana
nandan"|āloka|nāndano yan me syād dṛṣṭy" ânayā.»
«Prahiṇv ahāni katicit punar eṣyati satvaram.»
Dhano 'numene kathām anyath" âvocat Sulakṣaṇā.
«Tāt' ārya|putro me kṣūṇaṃ mant" âsau svairam aid iti
ārya|putr'|āgamaṃ yāvat tad ahaṃ yāmi na kvacit.»
Dhano 'vadan «n' âiva putri kṣūṇaṃ mad|vacanād game
tan mā bhaiṣīr gaccha vatse jyotsn" êva dhinu sāgaram.»

Vadhūḥ:

«yady evaṃ tāta|gehe 'hni sthitvā svapsyāmi c' âtra tu.»

Pitā:

«K" êyam ardh'|ôpacāris te svapyās tatr' âiva c' ân|aghe.»

Putrī:

«Tāt' âdya paṭu me n' âṅgam eṣyāmy asmi tataḥ prage.»
sā dadhyau yena saṅketaṃ tasya tatr' ādadhe niśi.

able to act against him by any means. And isn't 'thinking is better than fighting' an excellent proverb? So summon your daughter, take her to your home, and watch over her, since, if the moon of the family were free from blemish, we would not have this blemish." Having imparted this advice, Dhana returned to his own abode, and Ságara·datta came to Dhana's house in order to summon his daughter.

And in Sulakshaná's presence Ságara·datta asked Dhana, 150
"Send my daughter to my house to cheer my family." Then Dhana said, "I can hardly relate how much joy is mine at the sight of your daughter." "Let her be sent in a few days. Then she must come quickly." Dhana assented, but Sulakshaná told a different story: "Father-in-law, my husband will say that I've done wrong if I go of my own accord, therefore I shan't go anywhere until my husband returns." Dhana said, "There's no fault in this, my daughter, since you are going with my approval. So don't worry. Go, my child, like moonlight delighting the ocean of Ságara·datta."

Daughter-in-law: 155
"If I can just pass the day in my father's house, but sleep here too."

Father:

"Why should this attendance of yours be split? Of course you should sleep there too, sinless lady."

Daughter:

"My strength isn't up to it today. I shall go in the morning." She thought that by this means she could arrange a tryst with him there at night.

Pitā:

«Āhūyase 'ta ev' âsi yat tvāṃ praticaret prasūḥ.»

Putrī:

«āyātam" âtrā mandā 'bhūd iti n 'âimy apavādataḥ.»

Pitā:

«Tan nivāte śayīthās tvaṃ yena syāt te vapuḥ paṭu.»

Putrī:

«adya tāt' âṅga|dāho me nivātaṃ tan na rocate.»

Pitā:

«Tat pravāte tvaṃ śayīthāḥ svapsyaty ambā tav' ântike.»

Putrī:

«gṛh'|ântar'|āgame mātur a|bhaktiḥ syān mayā kṛtā.»

160 Dhanaḥ:

«yady evaṃ tarhi bhadr" âiv' âdya svapsyati tav' ântike»

Vadhūḥ *(svagatam)*

«pitror aye 'ti|nirbandhā dṛśya|hetutaḥ kutaḥ?»

(prakāśam)

«vikāle jñāsyate tātau sva|rūpaṃ vapuṣo mama.»

tataḥ Sāgaradatto 'gād vimānā mandiraṃ nijam.

Father:

"You are being summoned for this very reason, that your mother might care for you."

Daughter:

"I only came because I was ill; I won't go because of the adverse effects."

Father:

"Then sleep in a confined space so that your body will become strong."

Daughter:

"Today, Father, my body has a hot flush, so a confined space wouldn't be beneficial."

Father:

"Then you should sleep in a draught. Your mother will sleep by you."

Daughter:

"At my coming to the house, I would be the cause of disrespect to my mother."

Dhana: 160

"If that's so, then the good lady* herself will sleep by you tonight!"

Daughter-in-law *(to herself):*

"Now whence comes this over-persistence of my two fathers, with its obvious reason?" *(aloud)* "I'll see how my body feels later on, Fathers." Then Ságara·datta, depressed, returned to his own home.

Valabhīm adhitasthuṣyā śreṣṭhi|vadhv" âti|śaṅkayā
bhuji|kṣaṇ'|āgat" âbhāṇi sā dāsī bhojya|hārikā.
«Halā jānāsy adya pituḥ kiṃ mad|ākāraṇe grahaḥ?»
dāsy ūce «yuktam āhvātuṃ putrīṃ tātasya gauravam.»
Tay" ōce «mā mudhā jalpa tvay" êdaṃ kiṃcid ādadhe.»
dāsy ūce «kim idaṃ svāminy?» âthā' âvocat Sulakṣaṇā.
«Māṃ nirīkṣya yadā prātar vyāghuṭas tvaṃ tad|anv imau
atr' āyatau mudhā tac ca śvo|bhāvy ady' âiva bhāvi yat.»

Tatas tad|vākyam ākārṇy' âvahitthām āraccya ca
tāṃ bhojayitvā tat sarvaṃ dāsy" âbhāṇi Dhan'|âgrataḥ.
Kasy' âpy etan n' âiva vācyaṃ nivārya śapathena tām
sadyaḥ Sāgaradattena samam ālocayad Dhanaḥ.
«Sambhāvyamānaṃ puruṣaṃ śāsituṃ n' ēśvaro varaḥ
vijñapyate tato rājā yoga|kṣema|karaḥ sa hi.»

Tad" âiva su|prābhṛtais tau Śaṅka|rājam apaśyatām
rājā ca tāv abhāṣiṣṭa kāryaṃ vijñapyatām iti.
Dhano 'vyajñapayat «svāminn ekāntena prasīda me.»
rāj'|ājñayā tato vetrī tāṃ sabhāṃ udatiṣṭhapat.
Tadā kumāra|sacivaḥ śrī|Buddhivibhav'|āhvayaḥ
uttiṣṭhan kṣitip'|ādeśād atiṣṭhat kṣitip'|ântike.
Dhano 'tha vijane vijñāpayāsa nar'|ēśvaram
«deva ye virat'|ātmāno vana|vās'|âika|lālasāḥ.

The merchant's daughter-in-law returned to her own chamber, and at mealtime spoke with great suspicion to the food-bearing maidservant who had come at meal time: "Come, do you know why my father was so persistent in summoning me?" The maidservant said, "It's right for a father to summon his daughter. It shows respect." She replied, "Don't utter nonsense. You said something about it." The maidservant said, "What do you mean, mistress?" Then Sulakshaná said: "When you saw me in the morning and went away, after that those two came here and went away, all to no purpose. And what has happened today will certainly happen tomorrow."

Then, having heard what she had to say, the maidservant continued to dissimulate, and, after giving her her meal, related it all before Dhana. Dhana bound her with an oath not to tell anyone at all about it, and immediately went and had a conference with Ságara·datta. "Her husband is not powerful enough to rebuke an eminent man, so let's inform the King. He is certainly the fount of the protection of property."

So the two waited upon King Shankha with fine offerings, and the King asked them to state their business. Dhana asked, "Your Majesty, favor me with a private audience." Then, at the King's command, the chamberlain dismissed the assembly. Then, as the prince's counselor, named his honor Buddhi·víbhava was leaving, the King ordered him to remain in his presence. Then in private Dhana addressed the King, "Your Majesty, those monks whose selves are restrained, delighting only in living in the forest, their minds fixed only in meditation, living on bulbs, roots, and leaves,

Dhyān'|âikatānā munayaḥ kanda|mūla|dal'|āśinaḥ
kaivarty'|ādiṣu yojyante te 'pi kāmena pāpmanā.
Ye punar|bhoginaḥ svecchā|cāriṇo yauvan'|ônmadāḥ
teṣāṃ vārtt" âpi rājendra na vaktum api pāryate.»
Sv'|ârthaṃ vijñapay' êty ukto rājñā vyajñāpayad Dhanaḥ
«vyavahartuṃ mama putro deva Garjanake 'gamat.
Tat|patnī|savidhe ko 'pi sameti niśi kāmukaḥ
nirvāryatāṃ deva s' âiṣa doṣo me syād yathā na hi.»
Rājā sa|kopam ācaṣṭa «sa pāpmā daṇḍa|pāśibhiḥ
samyag vijñāya niyatam a|cirān nigrahīṣyate.»
Kṣaṇe 'tra Buddhivibhavo rājñaḥ karṇe 'japad vibho
«s' âiṣa Padmaratho 'yaṃ hi tay" âivaṃ hyaḥ kil' âmilat.»
«Śreṣṭhaṃ kariṣyate śreṣthin gacch' êti» vyasṛjad Dhanam
rājā kumāraṃ c' āhūya sadyo 'py ādiṣṭavān iti.
«Vatsa palli|patiḥ Siṃho vana|durgeṇa durgrahaḥ
upadrava|nideśaṃ nas tad enam abhiṣenaya.»
«Mad|bhṛtya|sādhye tāt" âsmin
kiṃ yuktaṃ me 'bhiṣeṇanam?»
«tat|patnyaḥ santi rūp'|āḍhyā
na te haste bhavantv iti.»
«Kim āsmāka|kule grāhyā medinyas tāta karhi|cit?»
«śṛṇu vatsa śrutiṃ grāhyaṃ strī|ratnaṃ duṣ|kulād api.»
«Kiṃ tāta medinī|jātā rājy'|ârhāḥ syuḥ kumārakāḥ?»
«tvatto 'nya|dāra|jātāḥ kiṃ tathā syuḥ kula|pāṃsana?»
Tataḥ kumāro mauny asthāt

even they, employ angling and suchlike, led by an evil desire. The behavior of those who, intoxicated by youth, enjoy repeated pleasures, acting at their own wills, is not fit to be spoken, Your Majesty."

Asked by the King to explain his meaning, Dhana reported, "Your Majesty, my son went to Garjánaka to engage in trade. Some lover is going with his wife at night. I have no way of preventing this crime, Your Majesty." The King angrily declared, "That criminal will be duly identified by the police, arrested, and punished forthwith." At that point Buddhi·víbhava whispered in the King's ear, "Sire, Padma·ratha himself is the one who thus joined with her yesterday, reportedly." Saying, "Go, merchant. It will be taken care of in the best possible manner," the King dismissed Dhana, and, having summoned the prince, commanded him forthwith:

"My son, Simha, the chief of the wild tribes, is hard to capture because of the difficulty of traversing the forest. Rebellion is in our vicinity. So lead the army against him." "Father, is it right for me to lead an army for this subjugation of my dependants?" "Are their wives not rich in beauty? Let them fall into your hands. Father, may tribal women at any time be married among our family?" "Hear the sacred tradition, my son: a jewel of a woman may be married, even if she is from a very low family." "Father, would princes born to tribal women have an entitlement to sovereignty?" "Would those born to you by another's wife be such, you disgracer of your family?" Thereupon the prince stood dumbstruck, as if his father had turned his tongue to stone. King Shankha, frowning fearfully, his speech like

pitrā stambhita|gīr iva
bhrū|bhaṅga|bhīṣaṇaḥ śaṅkha|
kīrtiḥ Śaṅkha|nṛpo 'bhyadhāt.

«Druhyan prajābhyo re pāpa rājy'|ân|arho 'si sarvathā
bhava nirviṣayo yena śrutibhyāṃ śrūyase na hi.»

Tataḥ Padmaratho nīcair div"|êndur iva niṣprabhaḥ
gatvā sva|mātus tat sarvaṃ kathayāmāsa dur|manāḥ.
Padmāvaty avadaj «jāne 'haṃ Priyaṅgulat"|â|priyā
nyasitā tvat|pitā rājye tat|putraṃ Padmakesaram.
Tan mat|pituḥ gṛhaṃ yāhi.» «rājyaṃ me 'mba brajed iti
tad vyāpādya nṛpaṃ rājyam ādāsye 'sm' îty» avak sutaḥ.
Māt" ākhyad iti «mā kārṣīr vats' âivaṃ te 'pi saṃśayaḥ
viṣāt tvad|iṣṭam ādhāsye dāsye rājyaṃ tava dhruvam.»

Iti kañcukinā śrutvā sarvaṃ rājñe nyavedyata
rāj" âpi sadyaḥ su|bhaṭān bhra|kuṭī|bhīṣaṇo 'bhaṇat.
«Re re kṛtv" ôddhṛt'|âkṣaṃ taṃ tāṃ ca kṛtt'|âuṣṭha|nāsikām
pañjare kṣipata kṣipraṃ pāpaṃ patatu pāpayoḥ.»

Dāsyā tac ca tayor ūce niśi tau ca drutau drutam
daivasy' êva nṛ|devasy' ārālā bhrūḥ kena sahyate.
Itaś ca sa Dhana|śreṣṭhi|nandano Nandanas tataḥ
upārjit'|â|saṅkhya|dhano Dhan'|ôdavasitaṃ samait.
Jajñe ca vardhāpanakaṃ Dhana|Sāgara|gehayoḥ
Sulakṣaṇā sarvato 'pi sā babhūva sulakṣaṇā.

a war-trumpet, declared: "Wishing harm against the sub- 185
jects, you criminal, you are unworthy of the sovereignty in every respect. Go into exile,so that the ears don't have to hear anything about you."

Then Padma·ratha, cast down and without power like the moon in daytime, malevolent, went and told his mother all about it. Padmávati said, "I know Priyángu·lata hates me. Your father will place her son Padma·késara on the throne. So take refuge at my father's house." "The sovereignty would pass from me, so having destroyed the King, I myself shall assume the sovereignty," said her son. His mother agreed but said, "Don't you do it, my son. There will be some danger to yourself that way. I shall effect your desire by means of poison, and straightaway present you with the kingdom."

An attendant overheard what had been said and related 190
everything to the King. And immediately the King, frowning terribly, said to his loyal soldiers: "Hey, hey, gouge out his eyes, cut off her lips and nose, and cast them into prison forthwith. Let evil fall upon this evil couple."

But a maidservant informed the two of them about this, and in the night they quickly ran away. Who of gods and men is able to resist raising the eyebrows slightly at fate? And after that, Nándana, the son of the merchant Dhana, having accumulated countless wealth, arrived at Dhana's house. There was celebration in the homes of Dhana and Ságara·datta, and Sulakshaná became completely endowed with the signs of good fortune.

Sa ca Padmaratha prāpto videśaṃ janakaṃ prati
gāḍh'|āmarṣa|viṣāvego dur|dāmyo kṛṣṇa|sarpavat.
Tataḥ sa māntrikān dhūrtān yoginaś c' âpy asevata
a|dṛśyī|karaṇaṃ ken' âpy asy' ôpādeśi tad yathā
Aṅkulla|taila|mṛṇāla|sūtra|vartti|pradīpataḥ
añjan'|âkta|dṛśo '|dṛśyā bambhramyante yadṛcchayā.

Tac ca tena kṛtaṃ siddham a|dṛśyī|karaṇaṃ tataḥ
antardhi|varmito 'marṣ'|âtireka|turagam śritaḥ,
Moha|kośa|praveś'|āḍhy'|â|brahma|vāñchā|cchurī|karaḥ
sva|nikāra|vyatihāra|kṛte sa sva|puraṃ yayau.

Rāṭ|saudhe jana|sammardāt sa praveṣṭum apārayat
pāpaḥ praviśya śuddh'|ânte dhvaṃsate sm' â|balā balāt.
Vārake 'py a|kāmukās tā jñātvā puveśa|śaṅkayā
rāj" âprākṣīt kañcukinaṃ so 'vag dṛśyo na kaścana.
Tato 'tra samitā|cūrṇaṃ kṣiptaṃ cakre 'nala|dhvajaḥ
kajjale galite prekṣāṃ cakre Padmaratho dhṛtaḥ.

Tataḥ prāharikair baddho dṛṣṭaḥ sarvaiḥ sa|vismayam
rājño niveditas tena vadhya ādiśyate sma saḥ.
Tato Vasundhara iva vigopya nikhile pure
śūlāyāṃ kīlayāñ cakre sa raudhra|dhyānato 'mṛta.
Jajñe prathama|narake sāgar'|āyuḥ sa nārakaḥ

And Padma·ratha, having arrived at a foreign country, made himself indomitable against his father, by frequent contact with the effects of poison, like a black snake. And then he attended upon cunning magicians and conjurors, and one of them taught him the means of becoming invisible, in the following manner: Having smeared their eyes with the soot from a lamp with a wick of threads made from filaments of the leaves of the *ankúlla* plant, they are able to wander and wander around unseen at their pleasure.

And so, having accomplished the art of becoming invisible by this means, clad in the armor of concealment, having resorted to the horse of excess passion, in his hand the sword of the desire for sexual immorality rich in the revenue of the treasure of delusion, he arrived at his home town, to give recompense for his humiliation.

He was able to enter the palace among the throng of people, and, having entered the women's apartments, the criminal forcibly violated the women. In due course, the King found that they lacked sexual desire. Suspecting an intrusion, he interrogated the chamberlain, who said that he had seen no one at all. Then plumes of smoke were produced from wheat flour scattered over that place. Having rubbed away the lampblack, Padma·ratha became visible and was captured.

Everyone looked at him with astonishment as he was bound by the police. He was brought before the King, who condemned him to death. Then, like Vasun·dhara, he was paraded through the whole city. He was impaled on a stake and died while engaged in meditation on terrible things. As a hell-being in the first hell with an ocean of a lifespan,

aho moh"|â|brahma|taroḥ phalaṃ kim api dāruṇam.
Tataḥ kathañcid udvṛttas Tāmraliptyāṃ mahā|pure
veśyāyāś Candralekhāyāḥ putrikā bhavati sma saḥ.
Sā Cūtamañjarī nāmnā vidadhe Candralekhayā
yauvanena vasantena punaḥ saubhāgya|mañjarī.

Tathā hi:

Māṃsalau komalau kamrau tat|padāv aruṇau tale
sīmantinīnāṃ sīmante dhṛteḥ sindūritāv iva.
Kund'|ôttīrṇe iva vṛtte tasyā jaṅghe kramāt pṛthū
ūrū karik'|ārakārau nv ādhārau smara|veśmanaḥ.
Nābhī|bilaṃ smara|bile|śayasy' êva nivāsa|bhūḥ
muṣṭi|grāhyaṃ ca tan|madhyaṃ puṣpeṣoḥ s'|āra|muṣṭivat.
Kām'|êbha|kumbha|pīṭhaṃ nu vakṣo vakṣo|ja|maṇḍitam
jagaj|jayāya tat|kaṇṭhaḥ kambuḥ kiṃ śaṅkha|bhṛd|bhuvaḥ.
Lolamāne ubhayato
bāhū tat|pūjana|srajau
vṛttaṃ saubhyaṃ mukhaṃ candro
'dharo nv amṛta|nirbharaḥ.

Nāsā|vaṃśe 'likaṃ chatraṃ dṛkśriyor bhrū|paṭī|bhṛtoḥ
tāḍaṅka|tāḍitau karṇau śrī|rater valayāv iva.
Snigdha|dīrgha|tanīyas tat|keśa|pāśa|parājitaḥ
śikhī siṣeva taṃ śakti|dharaṃ nu vahana|sthalāt.
Prati|pratīkaṃ ni|śeṣāṃ tasyā lāvaṇya|varṇanām
kartuṃ kṛta|mukhaḥ so 'pi manye n' âiva catur|mukhaḥ.

Oh!, what bitter fruit of the tree of sexual immorality and delusion he experienced. Then, having somehow ascended, he was reborn in the city of Tamra·lipti as the daughter of the prostitute Chandra·lekha. She was given the name Chuta·mánjari (Mango-blossom) by Chandra·lekha, but in the Spring of her youth, she blossomed with beauty.

Just like so:

Her feet were plump, soft and lovely, ruddy on their soles as blushing at their owner's parting from women of morality. Her shanks were rounded and evenly tapered, as if turned on a lathe, and the thighs of this abode of Love were broad, like an elephant's trunk. Her navel was indeed an abode for Love, the dweller in hollows, and her waist could be encircled by the hand, like the grip on the bow of the one who bears the arrows. Her chest adorned by her two breasts was indeed a bench for the two protuberances on the forehead of the elephant of Love. Her neck was a conch shell for sounding the victory of the universe: what need of the manifestation of Vishnu, the bearer of the conch? Her arms swung on both sides, two garlands for her worship; her face round and beautiful, a moon; her lower lip full of nectar.

On the bridge of her nose, her forehead was a parasol for the radiance of her eyes, which bore its fringe, her brows. Her ears, beaten by earrings, were like two bracelets of the lovely goddess of sexual pleasure. Her tall and graceful body was overset by the bonds of her thick locks of hair. Surely the topknot-bearing brahmin of her head paid respect to that spear-bearer of her body from the ground of her shoulders. Not even four-faced Brahma himself, I believe, would be

Kalānām eka|nilayo vaidagdhyā eka|sevadhiḥ
vakr'|ôkti|racanā|cañcur uccakaiḥ seva sā bhuvi.
Moh'|â|brahma|vilāsābhyāṃ mitrābhyāṃ prācya|janmanaḥ
vilese bhṛśam etasyāṃ bhū|viśeṣa|balād iva.

Itaś ca:

Tatr' âiv' âbhūd vasu|patir Vasur Vasumatī|priyaḥ
Vasudattaś ca tat|putraḥ kalā|saubhāgya|mandiram.
Tatr' âiva Bahulebhyasya putrī Gaurī|khanī|maṇiḥ
Śrīmatī Vasudattena pariṇinye pramodataḥ.
Tayor bhuñjānayoḥ pañca|prakārān viṣayāṃś cirāt
vipannau pitarau yad vā surā apy ākhyay" â|marāḥ.
Tato 'graj'|ādy|abhāvāt śrī|yauvanābhyāṃ nir|aṅkuśaḥ
Vasudatta|śukaś Cūtamañjaryām āsajad dṛḍham.
Na kulaṃ na sad|ācāraṃ n' â|kīrttiṃ na dhana|kṣayam
so 'jīgaṇad vyasan'|âbdhi|nimagno dyūta|kāravat.
Ath' âiva sva|janair ūce «tityakṣasi na ced amūm
gṛhiṇīṃ kuru tad|gṛhe mā sarva|svaṃ vināśaya.»

Vasudatto 'tha tām ūce «mad|gṛhe svāminī bhava.»
tath' âmbā Candralekh" ōce putrīṃ sā c' âbhyadhād iti.
«Yauvana'|rddhiṃ yāvad eṣa kiṃ kariṣyati te dhruvam
tad|a|bhāve punar eṣa bhavatyā kiṃ kariṣyati?
Na ca dattā gṛha|sāraṃ tvat|sūnor m" êti tat kṛthāḥ
āstāṃ dūre suvarṇaṃ tad yat karṇau troṭayed iha.»

clever enough to make a commendation of the loveliness of every part of her body, leaving nothing out. A unique abode of the arts, a unique treasury of intelligence, famous for the contrivance of puns, she was a resort for the world. She enjoyed herself very excessively with her two friends of her former life, lust for sexual immorality and delusion, as if through the force of that characteristic in her birth.

Now:

In that same place lived a householder named Vasu, the husband of Vásumati. Vasu·datta was their son, an abode of beauty and the arts. And in that same place Bahulébhya's daughter, Shrímati, a jewel from Gauri's mine, was married to Vasu·datta with great delight. For a long time 220
the couple enjoyed the five kinds of sensual pleasure. Then their parents passed away, for even the gods are immortal in name only. Then, being unchecked in his wealth and youth through the absence of elder brothers and so on, the parrot of Vasu·datta firmly attached himself to the blossom of Chuta·mánjari. He paid no heed to family, proper conduct, loss of reputation, nor destruction of wealth, plunged into the ocean of his addiction, like a gambler. So then his kinsmen said to him, "If you don't want to give her up, make her your mistress. Don't lose all your money in her house."

Then Vasu·datta said to her, "Be my mistress in my house." She told her mother Chandra·lekha, who said to her daughter: "During the thriving of your youth, what 225
will he do for you that is permanent? On the other hand, what will he do for you in its absence? And if you are not given property for your son, then don't agree to this. Let that gold remain far away which only torments the ears here."

Tat s" ākhyād Vasudattāya so 'bhyadhād ity «a|sambhavi
bhavec cet svarṇa|lakṣaṃ te dāsye 'mī sākṣiṇas tava.»
Tato ati|sagrahaṃ kṛtvā tad|dhām' āic Cūtamañjarī
Vasudattena sā cakre gṛhasy' ôpari mañjarī.

Atha sā Śrīmatī jajñe tṛṇād api laghīyasī
tataḥ kasy' âpi pārśve 'sau kuṣṭha|yogam aśikṣata.
Dadau ca Cūtamañjaryāḥ snāne pāne 'śane ca tam
sadyas tato 'bhavac Cūtamañjarī kuṣṭha|mañjarī.

Tathā hi:

Prāk tad|aṅge kuṅkum'|ādi|tilakāni yath" âbhavan
tath" âsvravan pūtikāni maṇḍalāni hah" âbhitaḥ.
Galit'|ēkṣa|ṇās'|âuṣṭha|karṇa|krama|kar'|âṅgulau
āvir|bhūta|tiro|bhāva iva tasyāṃ tad" âbhavat.
Pravahat|pūti|pravahā krāmat|krimi|kul'|ākulā
a|kṣāma|makṣikā|kāmyā hā jajñe Cūtamañjarī.
Tataś ca Cūtamañjaryā Vasudatto 'rthito dadau
svarṇa|lakṣaṃ vilakṣā tu sā jagāma nij'|âlayam.
Hūtā vaidyāś cikitsāyai tām a|sādhyāṃ jagus tataḥ
sā kārpaṭika|paṅgv|andha|dīn'|ādīnām adād bahu.
Madhyamena guṇen' êtthaṃ manuṣy'|āyur nibadhya sā
tena rog'|âtirekeṇa kṛcchra|kṛcchrād vyapadyata.

Then Chuta·mánjari said this to Vasu·datta, and he replied, "If it makes the impossible possible, then I shall give you a hundred-thousand gold pieces. Let these people here be your witnesses." Then, having made the contract very firm, Chuta·mánjari went to his home. Vasu·datta made her a blossom growing on his house.

But Shrímati felt herself to be valued at even less than a blade of grass, so then she learnt the art of administering leprosy-poison. And she put it in Chuta·mánjari's bath, drink, and food. Immediately after Chuta·mánjari began to blossom with leprosy.

Like so:

Just as before, there were ornamental marks of saffron and suchlike on her body, so all over it, ugh!, stinking spots now festered. Then, as her eyes, nose, lips, ears, feet, hands, fingers, and toes crumbled away, it was as if she was disappearing before one's very eyes. Chuta·mánjari, alas, became a stream of running puss, agitated by a multitude of writhing worms, agreeable to intolerable flies. And then Vasu·datta, requested by Chuta·mánjari, gave her a hundred-thousand golden pieces, and she, full of shame, returned to her own home. Doctors summoned to attend her declared her incurable. Then she made generous donations to beggars in rags, the lame, the blind, the afflicted, and such. With a middling reckoning of virtues, she thus acquired a human rebirth, and through the excesses of that disease, died in very great pain.

Kṣitipratiṣṭhita|pure Jitaśatror mahī|bhujaḥ
kukṣau śrī|Dhāraṇī|devyāḥ putro 'jāyata sā tataḥ.
Vajrasiṃh'|âbhidhaḥ so 'bhūt pāra|dṛśvā kal"|âmbudheḥ
prāg|janma|dānato 'tīva|su|bhago Vasudevavat.
Prāg|bhave moh'|â|brahmabhyāṃ tath" âyaṃ vāsito yathā
tad|darśane 'pi tad|vāsaḥ pura|straiṇe vyajṛmbhata.

Tathā hi:

Bālya|krīḍābhiḥ krīḍantaṃ pura|bālikāḥ
nirīkṣya taṃ nirnimeṣāḥ pañcālya iva jajñire.
Yauvana|śrīr abhūd yāvad tan vuvūrṣumanā manāk
a|manāg abhavaṃs tāvad taṃ taruṇyo vuvūrṣavaḥ.
Ten' ôpayamya|mānāsu rāja|kanyāsu līlayā
ūḍhā an|ūḍha|vṛddhāś ca ten' ôpayamam auṣiṣuḥ.
Pathā sañcarate yena rāja|pāṭyāṃ sa rāja|sūḥ
svaṃ svaṃ saudhaṃ vihāyeyur yoṣās tatra kuṭīrakam.
Śītaṃ vātaṃ ghanaṃ gharmaṃ śvasurau pitarau patim
rudantaṃ bālakaṃ n' âpi tad|dṛṣṭyai menire striyaḥ.
Kāyena manasā vācā tatr' âiv' ôktāḥ kul'|âṅganāḥ
svaṃ svaṃ gṛhaṃ na tyajanti kevalaṃ kula|lajjayā.

Tathā vijñāya nagara|straiṇaṃ sv'|ârtha|parāṅ|mukham
prābhṛtena purī|praṣṭhā rājānam upatasthire.
Rāj" ākhyad ucyatāṃ kāryaṃ te 'vocanta kṛt'|âṅjali
«vijñāpayāmaḥ kiṃ svāmin s'|âparādhāḥ svayaṃ vayam.»
Bhūpo 'bhyadhatta «niḥśaṅkam abhidhatta purī|varāḥ
prajā|pramoda|prati|bhūḥ prajā|patir ahaṃ yataḥ.»

Then, in the city of Kshiti·pratíshthita, she was reborn as a boy in the womb of Her Majesty Dhárani, the queen of King Jita·shatru. Named Vajra·simha, he became one who had seen the far shore of the ocean of the arts, and, through the gift of his former life, extremely handsome, like Vasu·deva. Just as in his former life, he was steeped in delusion and sexual immorality, and just at the sight of him, their perfume spread among the women of the city.

Like so:

When the young girls of the city beheld him playing in his childish games, they stared without blinking, like puppets. As soon as the Fortune of youth became slightly desirous of him, not slight was the desire of the young women to make him theirs. As the princesses played at marrying him, the unmarried, married, and old women burnt with the desire to marry him themselves. The women all left their own houses and went to a shed on the thoroughfare where the prince made his royal progress. In order to see him, the women paid no heed to cold, wind, thunderclouds, in-laws, parents, husbands, not even to their crying child. There too women said to be respectable in mind, body, and speech leave their own homes only with the shame of their families.

Having realised that the women of the city were averse to their own concerns, the leading men of the city waited upon the King with an offering. The King asked them to state their business, and they replied, their hands folded in respectful salutation, "How can we relate it, Your Majesty? We ourselves are at fault." The King replied, "Speak without fear, leading citizens. Since I, the lord of my subjects, am surety for my subjects joy."

Prasanna|svāmi|vacas" â|bhayena lasan|manāḥ
tataś ca Vimalamatiḥ śreṣṭhī śreṣṭha|matir jagau.
«Prasādād deva|pādānāṃ sarvāḥ pramuditāḥ prajāḥ
viśeṣataḥ śrī|kumāra|darśan'|âmṛta|pānataḥ.
Paraṃ tad eva dev' âsmad|vadhūnām a|bal'|ātmanām
asmad|bhāgya|vipāryāsāt kathañcana na jīryati.
Tāsām a|jīrṇāc ca doṣāḥ prāduḥṣanti pratikṣaṇam
tad a|jīrṇaṃ yathā na syāt tathā deva prasīda naḥ.»

Atha pṛthv'|īśa ūce tān «sukhayiṣyāmi vo drutam
kumāra|haṃso 'ntaḥ|saudha|sara eva hi raṃsyate.»
«Mahā|prasāda ity» uktvā te yathā|sthānam aiyaruḥ
dāsyā ca Vajrasiṃhasy' âbhidadhe sarvam apy adaḥ.
Atha pratīhāra|hṛtaḥ kumāro 'gān nṛp'|ântike
nṛpo 'lapad «vatsa varte 'smi tvaj|jīvita|jīvitaḥ.
Tat tvayā s'|âvadhānena sthātavyaṃ sarvato 'pi hi
rājya|dhurā|dhurīṇasya sambhavanty (----) vaḥ.
Rāja|pāṭyāṃ na gantavyaṃ yatas tatra samantataḥ
a|lakṣita|vipakṣebhyaḥ syur apāyā an|ekaśaḥ.»

Kumāraḥ:

«Sannaddha eva yāsyāmi puṃs|pañjara|vimadhya|gaḥ
mahā|balasy' âpy a|gamyaḥ kā vārt" âlpa|bala|dviṣaḥ.»

Rājā:

«Tath" âpy aśv'|āditaḥ pāte 'pāyas tad alam etayā
tad vatsa saudha|madhya|stho vilasa svaira|līlayā.»

Then, his heart leaping with the freedom from fear produced by the gracious King's statement, Vímala·mati, of excellent understanding, said:

"Through the grace of Your Majesty's feet, all the subjects are happy, especially through drinking the nectar of the sight of His Highness the Prince. But, Your Majesty, our wives, whose minds are weak, are not at all able to digest this nectar, because of the unsettling of our good fortune. Because of this indigestion, their faults are manifest for all to see. So, Your Majesty, grant us that this indigestion may disappear."

Then the King said to them, "I will soon provide you with comfort. The prince will remain a swan enjoying the lake of the inner apartments of the palace." Saying, "You are most gracious," they returned to their homes, and a maidservant related all this to Vajra·simha. Then, escorted by the doorkeepers, the prince came into the presence of the King. The King said, "My son, I spend my life enlivened by your life. So you must remain here giving your attention. These duties fall to your share, you who are fit to be burdened with the harness of government. You are not to go on your royal progress, since from all sides there many disasters could occur by means of concealed enemies."

Prince:

"Then I'll go armed and surrounded by a bodyguard, unapproachable even by a powerful force; what question of an enemy with a scanty force!"

King:

"Even so, disaster may come from a fall from your horse, and so on, so have done with this royal progress. So, my

Kumāraḥ:

«A|kasmād deva|pādānāṃ k" êyaṃ śaṅkā|piśācy abhūt
kiṃ v" ôpekṣyaḥ pur" âbhūvam aham etarhi tu priyaḥ?
Yad vā na tad deva|kulaṃ na kulaṃ na ca rāṭ|kulam
na khelanti khal'|ādi|jā yatr' â|kāraṇa|vairiṇaḥ.»

Rājā:

«Kumāra sad|guṇ'|āgāra kaḥ khalo 'sti tav' ôpariy abhīṣṭas
tvaṃ hi sarveṣāṃ sarvadā (--)nātmavat.»

Kumāraḥ:

«Tad alīkaṃ vyalīkaṃ me 'mībhiḥ kūṭa|kirāṭakaiḥ
puratas tāta|pādānāṃ kiṃ prākāśi ripor iva?»

Rājā:

«Vatsa tvaṃ hi prajā|pālas tad āgasy api mā kupaḥ
na c' ôktaṃ tair vyalīkaṃ te kin tu sva|kṣīṇat" âiva hi.»

Kumāraḥ:

«Nivartsyati kṣīṇat" êyaṃ n' âiṣām atra sthite mayi
tatas tyajāmy ahaṃ deśaṃ mayi tātaḥ prasīdatu.»

Rājā:

«Kumār'|ēdṛśaṃ|vādī dig rocate yat tad ācara
eka|cchattrāṃ ca vasu|dhāṃ bhuñjīthāḥ sāgar'|âvadhi.»
«A|sad|abhyākhyānam etan mayy ūce yaiḥ kirāṭakaiḥ
dāsye tat|phalam eṣām ity» uktvā sv|âukaḥ kumāra ait.

son, while remaining within the palace, amuse yourself at your pleasure."

Prince:

"What is this demoness of fear that has arrived for no reason at Your Majesty's feet? Or rather, why am I, who was formerly disregarded, now loved? What's more, causeless hostility sprung from mischief makers and such will not agitate the palace, the people, or the royal family."

King:

"Prince, you are an abode of true virtue. Who is a mischief-maker where you are concerned? You are loved by absolutely everyone at all times, like their very souls."

Prince:

"So why did those fraudulent merchants say false and unpleasant things about me in the presence of my respected Father, as if about an enemy?"

King:

"My son, you are the protector of the subjects; don't be angry at their transgression. And they didn't say anything unpleasant about you, but they did speak about their depression."

Prince:

"This depression of theirs will not cease as long as I remain, so I shall leave the country. Grant me this, Father."

King:

"Speaking what befits a prince, follow the course of action that shines in the sky. You may then enjoy the unique parasol and the kingdom as far as the ocean." Saying, "I'll give those merchants the fruit of their false accusations against me!" the prince went to his own abode.

Tataḥ kumāro Vimalabuddhiṃ sa|krodham abhyadhāt
«mantriṃs tātena gaṇito na samo 'smi kirāṭakaiḥ.
Yad etad arthaṃ kurute chala|vādaṃ mayā saha
tad bhoḥ kim iha kartavyaṃ mayā vada viśārada.»

Mantrī:

«A|viśvāsaḥ śriyāṃ mūlaṃ nāriṣu tu viśeṣataḥ
deveṣu pitṛ|guruṣu viśvāso 'pi praśasyate.
Tat kumāra guṇ'|ârthaṃ te saudha|sthitim avaṅ nṛpo
vaṇik|kīṭeṣu kiṃ ca krud Vajrasiṃhasya n' ôcitā.»

Kumāraḥ:

«Kop'|āṭopo na me tādṛg vaṇikṣv eṣu prasarpati
yādṛk tāt'|âvamatasya svasy' ôpari su|duḥ|sahaḥ.»

Mantrī:

«Kumāra vaṇijeṣv eṣu kuru tad yac cikīrṣasi
deva|pādāḥ punar mantuṃ na te sambhāvayanty api.»

Kumāraḥ:

«Tāta|sneha|kaṣaṃ draṣṭum haṭhena vaṇijāṃ vadhūḥ
kṣipāmy antaḥ|pure paścād drakṣyate yad bhaviṣyati.»

Mantrī:

«Paśyed an|āvṛtān yas tu para|dārān nar'|âdhamaḥ
gāyatry|aṣṭa|śataṃ japtvā sa|celaḥ sa jalaṃ viśet.
Dṛṣṭvā yo 'bhilaṣet pāpaḥ sa gacchen narakaṃ dhruvam
yo 'bhigacchet punaḥ s' âiṣa narake 'py a|praveśakaḥ.

Then the prince angrily addressed Vímala·buddhi, "Minister, my father does not value me as much as the merchants. On this account, that a false statement has been made about me. Tell me what I should do about it, sir. You are experienced."

Minister:

"Mistrust, especially of women, is the root of wealth, but confidence in gods, parents and teachers is commended. So, Prince, the King spoke of your remaining in the palace for the sake of your excellence. And why be angry with those worms of merchants? It isn't worthy of Vajra·simha." 270

Prince:

"The swelling of my anger is not so much breaking out at the merchants as at the intolerable contempt of my father concerning his own."

Minister:

"Prince, do what you want to do to the merchants, but his respected majesty will not think it possible to treat you with honor in return."

Prince:

"To see that touchstone of my father's affection, I will forcibly cast the merchant's wives into the women's quarters of my palace, and then we'll see what happens."

Minister:

"That wretch who sees the wives of other men unclothed should recite the *Gáyatri* mantra one-hundred-and-eight times, and be immersed in water fully clothed. He who sees and desires them, goes to hell for sure, but the one who goes with them, remains in hell without an interval. This is what 275

Ity ārṣaṃ vacanaṃ tena kumāra vacanāt tava
mano me dūyate 'ty|artham anumanye kathaṃ tataḥ?»
Ity an|ādṛtya tad|vākyaṃ balād antaḥ|pure 'kṣipat
śreṣṭhino Vimalamateḥ s' âiṣa bhāryāṃ snuṣāṃ sutām.

Tataś ca militāḥ paurāḥ rājānam upatasthire
rāj" ākhyad ākhyāta kāryaṃ tato vyajñapi nāgaraiḥ.
«Dev' âsya śreṣṭhino bhāryāṃ snuṣāṃ putrīṃ ca vihvalām
kumāro 'ntaḥ|pure 'kṣaipsīt tat trāyasva prajā|pate.»
Sa|kaṣṭam atha rāj" ōce «h" âmunā lāñchitaṃ kulam
tad amātyā drutaṃ brūta kartavyam.» atha te 'bhyadhuḥ.
«Preṣyatāṃ Dhāraṇī devī tat|pārśve yad lajjayā
muñcet tā bhadram evaṃ syān na cet kāryam tato 'nyathā.»

Devī hūtā tato rājñā tad|vṛttānto nyagadyata
«tad gaccha taṃ śādhi samyak cen muñcet tat tadā śubham.
Na cet tad" âbhidadhyās tam apasarpa nṛp'|âvaneḥ
vinakṣyasy anyath" â|vaśyaṃ.» devy âth' āgāt tad|antikam.
Datt'|āsanā jyokkṛtā ca putreṇ' āgama|kāraṇam
pṛṣṭ" âcaṣṭa prasūr «vatsa rājyaṃ prelaya m" âṃhṛṇā.
Nītimantaṃ bhaje lakṣmīr nīti|muktaṃ tu muñcati
prajā|dār'|âpahārāc ca dur|nītiḥ putra n' â|parā.
Tvayā ca Vimalamati|śreṣṭhino 'pahṛtāḥ striyaḥ
tad a|nīter viraktās tyakṣanti saciv'|ādayaḥ.

has been pronounced by the sages. Therefore, Prince, since my mind is exceedingly grieved, how can I approve of your intention?" Disregarding his advice, he forcibly cast into his women's quarters, the wife, daughter-in-law, and daughter of the merchant Vímala·mati.

And then the citizens assembled and waited upon the King. The King asked them to state their business, and the townspeople informed him: "Your Majesty, the prince has cast into his women's quarters the wife, daughter-in-law,and distressed daughter of that merchant, so please grant protection, lord of the subjects." The King said unhappily, "Alas, he has defiled the family! So, ministers, quickly advise what action is to be taken." Thereupon, they said: "Let Queen Dhárani be summoned. If, feeling shame in her presence, he releases them, then it will be fine like that. If not, then it will have to be done the other way."

The queen was summoned, and then the King told her what had happened, saying, "So go and give him proper instruction. If he releases them, then in that case it will be fine. And if he doesn't, then tell him to leave the kingdom, otherwise he will certainly be put to death." Then the queen entered his presence. Having given her food and invited her to stay, her son asked her why she had come. His mother replied, "Don't kick away the kingdom with your foot. Good fortune falls to the lot of the one possessed of good policy but abandons the one who abandons good policy, and carrying off the wives of the subjects leads to bad policy, my son, not its opposite. And you have carried off the women of the merchant Vímala·mati. So, estranged

Tataś ca:

Sva|putra|rājy'|âbhiṣekam anyā drakṣyanti dhanyikāḥ
vatsa|rājy|âbhiṣekhaṃ tu n' âhaṃ drakṣyāmy a|dhanyikāḥ.»
S" êty uktvā bāṣpa|vāpy|akṣī kṣīṇ'|êndu|vadan" âbhavat
jagāda vajra|hṛdayo Vajrasiṃho 'tha tāṃ prati.
«Dārān apahariṣyāmi n' âparasyāṃ ca jātucit
Vimalas tu mama vairī rājñe mad|doṣa|bhāṣaṇāt.
Dharmaś c' âyaṃ nar'|êndrāṇāṃ yad duṣṭānāṃ vidhīyate
nigraho 'ty|ugra|daṇḍena śiṣṭānāṃ paripālanā.
Kiñ ca mātas tāvad āha tātaḥ kim iti?» s" âvadat
«vats' tena' âiva te pārśve preṣit" âham ih' āgamam.
Ten' ādiṣṭhaṃ man|mukhena vatsa tvāṃ prati samprati
para|dārān vimuñc' āśu muñca vā mama medinīm.»
Tataḥ putro 'vadan «mātar ety ekāky atra cet pitā
tadā tad|ājñayā muñce tān ahaṃ dhārayāmi vā.»
Rāja|pārśvam ath' āyātā devy uvāca sut'|ôditam
mantry|āsyam aikṣata kṣm'|ēśas te tu tūṣṇīṃ prapedire.
Rāj" âvadat «tarhi yāmo» 'th' âmātyo Buddhisāgaraḥ
sahas" âkṣaun nasi nyasya līlākamala|pallavam.
Tataḥ Subuddhir mantry ūce «na deva śakunaṃ śubham.»
amātyo 'py abhyadhād «yāti śakaṭaṃ na gav'|ântike.
Tad ekākī sa ev' âtr' ākāryatāṃ tasya c' āgame.»
«utthāsyāmo vayaṃ sadyas» tac ca devyai nṛpo 'lapat.
Devy ākhyann «ety asau ko vā doṣo 'sya ralikā|kṛtau

because of your bad policy, your counselors and such will abandon you.

And then:

Oh, the fortunate women will see the coronations of their sons, but I, unfortunate, will not see the coronation of my child." Thus she spoke, her eyes become like pools of tears, her face like the waning moon. Then Vajra·simha, his heart as hard as diamond, replied to her:

"I shall never carry off wives in the future, but Vímala is 290
my enemy because he spoke of my harm to the King. This is the duty of kings, that repression be given to wrongdoers by means of very harsh punishment and protection to the law-abiding. And, Mother, isn't that just what my father says?" She said, "Why, my son, I came here having been sent to you by that very one. I am passing on his order to you right now, my son: release the other men's wives immediately or abandon my territory." Then the son said, "Mother, if my father comes here alone, I will either release or keep them at his command."

Then the queen went before the King, and told him what 295
their son had said. The King glanced at the faces of his ministers, but they remained silent. The King said, "Then I'll go." Just then the minister Buddhi·ságara suddenly sneezed, having placed to his nose the blossoms of his posy. Thereupon the minister Subúddhi said, "This is not an auspicious omen, Your Majesty," and a counselor said, "The cart does not go to the presence of the ox. So let him be summoned to that place alone on the King's approach." The King said to the queen, "Let's set off at once." The queen said, "He will

pādo 'vadhāryatāṃ deva śakunaṃ kim ity api.»

Mantry ūce «vyāla|kīrṇe 'py araṇye su|śakunair vajet
duḥ|śakunaiḥ punar deva sva|gṛh'|âbhyantare 'pi na.
Kiñ ca gamyaṃ deva|pādair n' âdhunā tatra sarvathā
n' âny'|āyināṃ hi viśvasyād viśeṣād iti vadinām.
Yad v" ôcyatāṃ vetriṇ" âsau sva|gṛhaṃ vijanī|kuru
cet kuryān na tadā doṣo na kuryāc cet tad ânyathā.»

Bahumaty' êti nṛpatir vetriṇā taṃ tad abhyadhāt
sa bahir|vijanaṃ cakre gṛh'|ântas tasya n' âikṣayat.
Mohen' â|brahmaṇā c' âtr' ântare kavacito 'dhikam
sa ūce c' «âsmi n' āyattaḥ patyur divi|ṣadām api.
Rāj" āgacchatu vā mā vā na muñce Vimala|striyaḥ
yac chikṣitaṃ tat karotu kārayatv a|viśaṅkitam.»
Vetrī tad" âcaṣṭa rājño 'mātyāḥ procuḥ «kim adbhutam
sarva|sasyāny urvarāyāṃ tatra sarve guṇāḥ khalu.»
Kim atr' ôcitam ity ukte rājñā vyajñāpayann amī
«rājye 'bhiṣicy' âmuṃ deve vrata|sthe 'pi na sukhy asau.

come. What harm is there in meeting him halfway? Let's step forth, Your Majesty; what's an omen, after all?"

The minister said, "Accompanied by good omens, one may enter a forest beset with beasts of prey, but on the other hand, Your Majesty, with bad omens one should not even enter one's own home. And why should his respected Majesty go there now at all? Should he not have confidence in others who will go and speak in detail? Rather let a staff-officer ask him to remove all witnesses from his home. If he does it, then there will be no harm, but if he doesn't, then it will be the reverse."

The King approved of this highly, and sent this message to him by means of a staff-officer. He removed all witnesses from his house, and made it unobservable. And at that moment, over-protected by the armor of delusion and sexual immorality, he said, "I am not at the disposition of a master, not even of those that dwell in heaven. Whether the King comes or not, I shall not release Vímala's women. Let him perform what he has undertaken, and let him cause it to be performed without hesitation." The staff-officer reported this to the King. The ministers said, "How remarkable! There are all kinds of grain in fertile ground and certainly all good qualities in him." The King having asked what was the right thing to do about him, they declared, "If he is consecrated to the kingship, even while the King is undertaking a religious vow, he will not be pleasant.

Yataḥ:

So 'nyāya|kṛd rājya|dhurāṃ na voḍhuṃ galivat kṣamaḥ
kriyeta cen nirviṣayaś caraṭatvaṃ bhajet tadā.»
Ruṣā devy avadat «tat sa māryatāṃ!» mantriṇo jaguḥ
«na devi deva|vaṃśe 'daḥ kṛta|pūrvaṃ hi kenacit.»
Tad yuktaṃ bhaṇat' êty ukte rājñā te tu vyajijñapan
«sa kāṣṭha|pañjare rakṣyo devy astu prati|cārikā.»

Ity ākarṇya hatā devyā «dhṛṣṭe 'vaṣṭambhase kim u!»
dāsī «kumāra|dūtye 'smi śiṣṭ" êti» catur" âbudhat.

Tato 'ti|vegato gatvā rudatī sarvam apy adaḥ
sā jagau Vajrasiṃhasya siṃhasya krūra|karmaṇaḥ.
Sadyaḥ kumāraḥ sāmarṣaḥ parivāra|pariṣkṛtaḥ
Atattvavedinā yantr" âsajjayaj jaya|kuñjaram,
Anyasyāṃ hasti|maṇḍalyāṃ śrī|gṛh'|ântaḥ|pure pure
nyaveśayat sva|puruṣān satyaṃ|kārān iv' âiṣakaḥ.
Ath' ôdabhūt kalakalo viśva|viśv'|ôdaraṃ|bhariḥ
Jitaśatru|nṛpa|sv'|ânta|viśrānt'|ôtsāha|bodha|kṛt.

Carair jñātv" âtha tan|mūlaṃ sāmant'|ânīka|pān nṛpaḥ
satvaraṃ tvarayāmāsa tena yoddhuṃ durātmanā.

For:

Acting unjustly, he is unable to bear the burden of government, like a young bullock. If he is sent into exile, then he will resort to plunder." The queen said angrily, 'Then let him be put to death!' The ministers said, "Your Majesty, that has not previously been done by anyone in His Majesty's family."

Asked by the King to state what was fitting, the ministers declared, "Let him be held in a wooden cage, and let Her Majesty be his attendant gaoler."

Upon hearing this, the queen slapped a maidservant, saying, "Impudent girl, why are you in the way!" The shrewd maidservant realised, "I've been instructed to take a message to the prince."

Then, having swiftly left in tears, she told all this to Vajra·simha, a lion of fierce deeds.of Immediately, the angered prince, surrounded by his followers, seated Atattva·vedin (Not-knowing-the-truth), the driver, on his war elephant, with another troop of elephants, he sent his men against the royal palace, the women's quarters, and the city, as if they were ratifications of his promise.

Then there arose a hubbub of confusion, nourishing the belly of the vault of the entire universe, awakening the strength of the quiescent territory of King Jita·shatru.

Then, informed of its cause by his spies, the King immediately ordered his barons and generals of his forces to hasten in order to fight with that malignant.

Purī|parisare 'th' âbhūd ubhayor api sainyayoḥ
Vindhy'|âṭavyām iva kari|yūthayor dāruṇo raṇaḥ.

Tathā hi:

Samucchalad|rajo|bhar'|âvatīrṇa|megha|ḍambaram
pramukta|bāṇa|dhoraṇī|pravṛṣṭi|naṣṭa|kātaram;
Vidūra|tomara|kṣat'|âsra|binduk'|êndra|gopakam
śit'|âstra|kānti|saṃhati|pranartit'|âcira|prabham;
Pravādit'|âti|bhīṣaṇ'|âhavīya|tūrya|garjitam
mataṅga|gaṇḍa|maṇḍalī|galan|mad'|âmbu|paṅkilam;
Rath'|âribhir matī|kṛt'|âśva|patti|saṅkaṭ'|âvanikaḥ
vikīrṇa|ketu|santati|dvi|jihva|vihval'|âṅgaṇam;
Sitāta|patra|mālikā|balāhik'|âti|mālitam
mah"|êbha|kumbha|pāṭana|prasakta|rakta|nimnagam;
Kabandha|nīla|kaṇṭhaka|prabandha|baddha|tāṇḍavam
ghanāghan'|āgam'|ôpamaṃ babhūva yuddham uddhatam.

A|kāla|prāvṛṣam iva samaraṃ vīkṣya dustaram
kāṃdiśī|kamanāḥ so 'bhūt kumāro Māra|kiṅkaraḥ.
Tato 'varuhya sa gajāj jayād iva vapuṣmataḥ
āruhya turagaṃ vāyu|vegaṃ vegād apaic chvavat.

Then began a violent battle between the two armies on the outskirts of the city, as if between two herds of elephants in the Vindhya forest.

Like so:

With thunder from the clouds which had descended from the weight of the throw-up dust; its timidity destroyed by the showers of the constant series of loosened arrows; a firefly whose luminous spots were the drops of blood from wounds rent by distant javelins; with lightning dancing forward from the clashing of brightly sharped swords;

Resounding with the very fearful battle cries of blaring trumpets; muddied with the fluid rut oozing from the globes on the temples of elephants; its area agitated by the forked-tongued snakes of the mass of banners scattered on the ground which was packed with foot-soldiers and horses flattened by the enemy's chariots; well-garlanded with the clouds formed by the serried ranks of white parasols; a river of blood flowing from the rent temples of the great war-elephants; with wild dancing formed by the rows of blue-throated Shivas that were the headless trunks; like the approach of a rutting elephant, the battle became intense.

Realising that the battle was difficult to overcome like an unseasonable monsoon rain, that prince, the slave of Love, decided to run away. Having descended from the handsome elephant as if from victory and having mounted a horse as swift as wind, he quickly ran away, like a dog.

Sa c' âty|āsanna|sīmānam Arikesariṇaṃ nṛpam
saṃśrity' ōce «pitṛ|rājyam ardh'|ârdhena vibhajyate
Cen me sānnidhyam ādhatse.» tena ca pratiśuśruve
deśa|bhaṅg'|ādin" ārambhi vigraho Jitaśatruṇā.

Tataś ca nīti|kuśalo dūtaḥ preṣyata bhū|bhujā
sa c' Ârikesari|puraḥ sa|sauṣṭhavam ado 'vadat:

«Rājann ady' âiva naḥ svāmī kiṃ kumāra|girā śrutaḥ
rājy'|ârdha eva naḥ kiṃ vā na saṃpūrṇe tava spṛhā?

Kiñ ca:

Vigrahe kṣīyate kośaś catur|aṅgā camūr api
jaya|lakṣmīr jīvitaṃ ca saṃśītim adhirohati.
Tac cej jīryati te jagdhaṃ cen mantrī v" âsti nītivit
tat kumāram amuṃ muñca siñca sauhārda|pāda|pam.
N' âdy' âpi kiñcid vinaṣṭam
atha te vigrahe grahaḥ
tan muktvā bhilla|karm' êdaṃ
ḍhaukethāḥ saṃyate drutam.»

Pratyuvāc' âtha tan|mantrī «na vayaṃ vigrah'|êcchavaḥ
yuṣmat|kumāra ev' âyaṃ vijighṛkṣus tarukṣuvat.»
Dūto 'brūta punar «mantrin na kiñcid idam uttaram
Bhīm'|ādya vo 'pi dāyā|dās tān prabhuḥ svīkariṣyate.»
Mantry avocat «tad asmābhir deyam etasya n' āspadam
yuṣmābhir api teṣāṃ na vyavasth" êyaṃ su|niścitā.»

And he resorted to King Ari·késarin, whose boundaries were very close at hand, and said, "My father's kingdom will be shared half and half, if you grant me attendance." He came to terms with him. War was undertaken by Jita·shatru, beginning with the shattering of the kingdom.

Then a messenger skilled in diplomacy was sent by the King, and in the presence of Ari·késarin said this very convincingly:

"Your Majesty, hasn't our master just been informed by an address from the prince? Isn't his desire rather for the whole of your kingdom, as well as for half of ours?

What's more:

In warfare the treasury and the army of four divisions are diminished, and the fortune of victory and life hang in doubt. So if you have digested your meal, and if your minister is possessed of good policy, then give up this prince and water the tree of friendship. Even now, nothing has been lost, but your eclipse is in war. So, having given up this uncivilised action, you should quickly come to an agreement."

Then his minister replied, "We don't desire war, but it's this prince of yours who is desirous of war, like a wolf." The messenger replied, "That is no answer at all, minister. Even if Bhima and the others are your heirs, the King will win power of them." The minister said, "Then we will not grant him the right of abode, since this agreement of theirs has not been firmly ratified by you."

Arikesariṇ” âth’ âiṣa visṛṣṭaḥ kliṣṭa|ceṣṭitaḥ
rājy’|ântare ’pi na prāpa sthitiṃ śṛṅga|taruṅgavat.
Parīvāra|vinirmukto ’sivan nirnaṣṭa|vaibhavaḥ
ekākī Vajrasiṃho ’yam atr’ āgacchan mahī|pate.›
Iti guru|giram uccaiḥ samyag ālocya mūrcchā|
kapaṭata iva kiñcid dhāna|dhār”|âdhirohāt
sapadi samupajāt’|ôdātta|jāti|smṛti|śrīr
avitatham iti sarvaṃ sūri|rājo nivedya.
‹Vṛjina|jaladhito ’smād uddhara srāk prabho mām
iti› bhaṇitita|raṅgāṃs tuṅgayan Vajrasiṃhaḥ
adhṛta caraṇa|bhāraṃ Rāmadeva|krameṇa
vrati|tilaka|Sudharma|svāminaḥ pāda|mūle.

Iti śrī|nirvāṇa|Līlāvatī|mahā|kathGGcêti|vṛtt”|ôddhāre Līlavatī|sāre jin’|âṅke moh’|â|brahma|sevā|dvandva|vipāka|vyāvarṇano nāma pañcama utsāhaḥ.

Then, dismissed by Ari·késarin, afflicted in his way of life, he did not find a place in another kingdom, like a horse in a mountain. Abandoned by his followers, holding his sword, his might undiminished, Vajra·simha, over there, Your Majesty, arrived here alone.'

Having given intent and proper reflection upon the teacher's relation, after ascending the peak of meditation for a short time as if in the guise of a swoon, Vajra·simha, the glory of the memory of his former lives suddenly arisen in him because the king of reverend doctors had related it all truly, raising billows of eloquence: 'Lord, rescue me at once from the ocean of crookedness!' received the burden of asceticism in the manner of Rama·deva at the feet of the reverend doctor Sudhárman, the ornament of ascetics.

Here ends the fifth canto entitled "The Description of the Consequences of the Couple Addiction to Sexual Immorality and Delusion" of the Jain epic *The Epitome of Queen Lilávati*, an abridgement of the events of *The Epic Story of the Auspicious Final Emancipation of Lilávati*.

6
THE DESCRIPTION OF THE CHARACTER OF THE COUPLE, GREED AND POSSESSIVENESS, AND THEIR CONSEQUENCES

Ath' âparasminn ahani śrī|Sudharma|pad'|âmbujam
namas|kartuṃ tan|nivāsi|śriyam āditsavaḥ kila.
Śrī|Vijayasena|bhūpa|pramukhāḥ puruṣ'|ôttamāḥ
pañc' âpi jagmur udyānaṃ nidhānaṃ saurabha|śriyaḥ.
Namas|kṛtya yathā|sthānaṃ niṣadya ca guroḥ puraḥ
rājā kośī|kṛta|karo dhartuṃ śreyo|nidhiṃ kila.
Vyājñāpayat ‹prabho jñāna|nidhāna jñāpay' âdhunā
Lobhasya Parigraha|śrī|patnīkasya sva|lakṣaṇam.›
Bhagavān uktavān ‹rājan s'|âvadhānaṃ niśāmaya
Lobho 'bhilāṣaḥ kāṅkṣā ca mūrcch"|êcch" êti sam'|ârthikāḥ.
Sarve kaṣāyā bhav'|âukaḥ|stambhā eṣa viśeṣataḥ
lobha|mūlāḥ pare prāyo n' â|lubdhasya krudh|ādayaḥ.
Kadācid eva kasy' âpi gīr|manovat krudh|ādayaḥ
ayaṃ tu kāyavad rājan sarveṣāṃ api sarvadā.
Pit" âiṣa sarva|doṣāṇāṃ guṇa|drūṇāṃ dav'|ânalaḥ
vipal|latānāṃ vasanto lobhaḥ sarv'|âinasāṃ khaniḥ.
Prīter vināśakaḥ krodho māno vinaya|nāśakaḥ
mitrāṇāṃ nāśikā māyā lobhaḥ sarva|vināśakaḥ.
Svayam|bhū|ramaṇasy' âpi pāraṃ prāpyeta kenacit
lobh'|âmbhodheḥ punar n' âiva gīr|vāṇa|prabhuṇ" âpi hi.
Yathā yathā bhavel lābhaḥ sphāyate 'sau tathā
sah'|ôdaratvaṃ tan manye vaṇavānala|lobhayoḥ.
Na cakriṇor na śakrasya lubdhasya sukha|sambhavaḥ
tad etayoḥ saha|sthānaṃ na chāyā|tapayor iva.

Then on the following day, in order to bow to the lotus-feet of holy Sudhárman, the five illustrious men, His Majesty King Víjaya·sena at their head, absolutely longing to obtain the good fortune of its inhabitant, went to the garden, a treasury of the wealth of fragrance. And having bowed and sat in appropriate places before the teacher, the King, his hands having become a treasury to hold the real deposit of good fortune, declared, 'My lord, explain the characteristics of Greed and his lady wife, Possessiveness. The venerable teacher said, 'Your Majesty, listen attentively. Greed, covetousness, and desire, because they are the wish for delusion, have the same object. All the passions are supports for the house of existence, this one especially. The others, anger and so on, when found in a man who is not uncovetous, generally have their root in greed. Whenever someone has anger and the others, they are like speech and mind. But this one, Your Majesty, is at all times the body of them all. This one is the father of all transgressions, a forest fire for the woods of the good qualities. Greed is a spring season for the creeper of misfortune, a mine of every crime. Anger is the ruin of affection, pride is the ruin of modesty, delusion is the ruin of friendships, but greed is the ruin of all. A person may even reach the far shore of self-existent pleasure, but not even a god whose arrow is speech can reach the far shore of the ocean of greed.

The more gain there is, the more greed increases. This, I believe, is the state of brotherhood between greed and the fire of the underworld. There is no easy union between greed and either a universal monarch or a monarch of the gods, since the two cannot be in the same place, like shade

Ārambhaḥ ko 'py asau n' âsti na lobh'|ândho na karoti yam
parigraho 'py asau n' âsty ārambhāt saṃpadyati na yaḥ.
Lobhād ārambha ārambhāt syāt parigraha|saṅgrahaḥ
saṃsāra|sannipātaś ca tridoṣy" âvaśyam etayā.

Api ca:

Ek'|êndriyā api nidhiṃ juṣante lobha|saṃjñayā
api mūṣika|sarp'|ādyā adhitiṣṭhanti śeva|dhim.
Nṛtve 'pi vaṇijo niḥ|svā lobhāt kūṭāni kurvate
bhrātaraṃ pitaraṃ bandhuṃ vañcayante 'pi mātaram.
Īśvarā vyavahāreṣu vaṇijyā|putrakā api
lobha|prastā vañcayante kūṭa|lekh'|ādinā mithaḥ.
Niyogino 'karānyāya|daṇḍair muṣṇanti medinīm
utpadyante sva|bhūṣ"|ādau devā murcch"|âti|vihvalāḥ.
Lobh'|âbhibhūtā bhūpāś ca daṇḍayanti nijāḥ prajāḥ
tath" âbhiṣenayanty anyāṃs tad|rājy'|ādi|jighṛkṣavaḥ.
Tad|a|śaktaḥ punaḥ svāmi|mantri|hasti|hay'|ādiṣu
prayuṅkte 'bhimāra|kṣveḍān dahet tad|deśam agninā.

Lobhāt parigrahāc c' âivaṃ prarūḍhasy' âdya śākhinaḥ
phalaṃ kaṭukam aśnanti narakaṃ bāliśā narāḥ.
Tata udvṛtya tiryakṣu narakeṣu tath" âiva te
lobhāt parigraha|grastā narake yānti bhūriśaḥ.
A|kāmataḥ katham api nirjīrṇe kliṣṭa|karmaṇi
kaścin nṛtve rājya|lakṣmyā vṛtaḥ puṇyāt kutaścana.

and heat. There is no violence at all which blind greed does not create. There is no possessiveness which does not arise through violence. Violence comes through greed, and the accumulation of wealth comes through violence, and because of this three-fold darkness, falling into the ocean of existence is inevitable.

And besides:

Even one-sensed creatures become fond of treasure because of their feelings of greed, and rats and snakes and such stand over hoards of wealth. And among humankind, impoverished merchants commit fraud, even cheating brother, father, relatives, and their mother. Masters and merchants' apprentices, devoured by greed, are mutually cheated in their transactions by fraudulent contracts, and such. Contractors plunder the earth with unjust and tax-free punishment. Gods become afflicted with swooning at their own ornaments, etcetera. And overcome by greed, kings fine their own subjects and lead armies against those others whose kingdoms and so on they desire. Unable to achieve this, on the other hand, he aims crooked treachery against the horses, elephants, minister and their master, and would burn his country with a fire.

Foolish men eat the bitter fruit, hell, of the branches of the tree which they have just climbed like this through their possessiveness and greed. Then, having ascended to earth, the middle region, just as if among the hells, through their greed and possessiveness, they return to hell many times over. And, his painful karma somehow worn away through his lack of desire, one of them in a human rebirth becomes endowed with the fortune of a king, because of some good

Lobhād rājy'|ântar'|ākaṅkṣī rājyaṃ hā hārayet kudhī
yath" âiṣa Kanakarathaḥ śrī|Padmaratha|nandanaḥ.
Niṣedivān dakṣiṇena Jayaśāsana|mantrinam
uttareṇa punaḥ Sūraṃ puro|dhasam ilā|pate.›

Vyajijñapat punar bhūpaḥ ‹prabho kiṃ kṛtavān asau
phalaṃ kim āsedivāṃś ca mūlataḥ pratipādaya.›
Sudharma|svāmy âth' âvādīd ‹deva|dundubhi|nisvanaḥ
saṃsūtrya śrotra|manasor maitrīṃ dhātrī|pate śṛṇu.
Atr' âiva Bharate Lāṭa|lalāṭa|tilakaṃ babhau
Bhṛgukaccha|puraṃ yasya narmadā Narmadā nadī.
Tac c' ânvaśiṣad urv"|īśo Vikramo yasya Vikramaḥ
tri|vikrama iv' ârāti|daitya|kānt"|âti|tāpanaḥ.
Śrī|Priyaṅgulatā tasya devī yat|saurabha|śriye
sā priyaṅgu|latā manye śīt"|ôtpāte 'pi puṣyati.

Śreṣthī ṣreṣṭhaḥ pure 'tr' āsīd yatr' Āditya|nāmataḥ
āditya iva śeṣebhyo 'bhyadhiko vasu|sampadā.
Sumaṅgalā priy" âsy' âbhūd udbhūta|kula|maṅgalā
maṅgalaṃ maṇḍanaṃ c' ādyaṃ yā mene śīlam eva hi.
Mano|ratha|śata|prāptas tat|putro 'bhūd Yaśoraviḥ
nāmnā yen' ātm' âiva putra iti saty'|āptitā śrutiḥ.
Upayeme sa ca Brahmadatta|putrīṃ Jayaśriyam
jagaj|jaya|śriyaṃ pāṇau kṛtāṃ mene Smaro yayā.
Guruṃ vinā «kva vidy" êti?» vyalopīt sa Yaśoraviḥ
vinā gur'|ûpadeśaṃ yat sa kārpaṇya|kalām adhāt.

quality. Desiring another kingdom because of greed, alas!, he steals that kingdom, the fool, just like Kánaka·ratha over there, the son of His Majesty Padma·ratha, sitting to the right of the minister Jaya·shásana and to the left of the chaplain Sura, Your Majesty.'

The King asked once more, 'My Lord, explain from the beginning what he did and what result he obtained.' Then reverend Sudhárman spoke, his voice sounding like a divine drum, 'Lord of the Earth, having strung together in friendship Your Majesty's ears and mind, please listen, Your Majesty. Here in Bharata was a city Bhrigu·kaccha, a forehead ornament for the Lata country, whose river was the Nármada, the giver of delight. And King Víkrama governed it, like Vishnu of the three strides, the cause of extreme distress for the wives of the demons that were his enemies. His queen was Her Highness Priyángu·lata. To gain the splendor of her fragrance, the *priyángu* creeper, I believe, flourished even when the cold weather had arisen.

In that city lived a merchant named Áditya (Sun); like the sun he surpassed the others in the splendor of the rays of his wealth. His wife was Sumángala, a lucky omen for the increase of her family, who considered that morality was indeed her lucky amulet and food. Their son, attained with their heart's desire one-hundred fold, was Yasho·ravi (Sun of glory), by which name the saying that one's son is one's actual self was truly fulfilled. He married Jaya·shri, Brahma·datta's daughter, by whom Love was led to believe that the goddess of the victory of the universe had been married. Lacking a teacher, Yasho·ravi suppressed the

Tataś ca:

Śaṭikaṃ kathitaṃ jīrṇam akrayyaṃ tuccham annakam
gṛhe vyāpārayaty eṣa ghṛtaṃ dhānyaṃ malīmasam.
Dvy'|âh'|âtīta|takra|grah"|âty|amla|kurkusa|mātrikam
bhṛty'|ādīn bhojayaty eṣo 'ti|kaṭvā taila|dhārayā.
Bhāṇḍa|svinnaṃ mudhā|labhyaṃ
daṇḍitaṃ jīrṇam aṃśukam
paridhatte svayam ayaṃ
śeṣa|vārtāṃ tu vetti saḥ.
Gandha|tāmbūla|māly'|ādināṃ kaścana tad|gṛhe
nālikera|dvīpa iva huta|bhuṅ|nāma vetti na.
Arth'|ârjan'|âika|rasiko dhāna|bhoga|parāṅ|mukhaḥ
vidhadhe vidhinā manye bhūḥ Parigraha|Lobhayoḥ.

Deś|ântar'|āyāta|jana|samavāyasya maṇḍape
sa Yaśoravir anyedyuḥ prāptaḥ śuśrāva tat|kathāḥ.
Deśināṃ nāyaken' ôktaṃ «bho bhoḥ kaḥ kuta āgataḥ
kiñ ca krayāṇakaṃ ken' āninye lābhaḥ kiyān abhūt.»

Eken' ôktaṃ «Garjanakān mañjiṣṭhā|hiṅgu|vājinaḥ
may" ānītā vyaya|śuddho lābho me 'ṣṭa|guṇo 'jani.»
Anyen' ōce «Puṇḍra|deśād vaidūry'|ādikam ānayam
upalakṣya|viśuddho me lābho jajñe catur|guṇaḥ.»
Aparo 'vag; «ahaṃ vajr'|ākarād vajr'|ādy upānayam
gacchato 'ṣṭa|guṇo lābho viṃśati|guṇa āyataḥ.»
Itaraḥ sm' āh' «âsmi Ratna|dvīpād ratn'|ādy apānayam

thought "Where is learning?" since without instruction, he had learnt the art of miserliness.

And so:

He caused rotten, boiled, stewed, old and unsaleable scraps of rice and tainted butter and corn to be used in his house. He fed his servants and such on nothing but bitter rice-chaff mixed with a spoon of very bitter, sour, watered-down, two-day old butter-milk, together with very astringent sesamum oil. He dressed himself in a sweat towel, a beaten-up, good for nothing, worn out garment, but he understood the use of remnants. In his house no one knew the name of perfume, tamarind, garlands, and such, or knew the name of fire, as in an island of coconut trees. He was de- 40
voted only to the procuring of wealth and was averse to the enjoyment of giving, being, I suppose, under the direction of Possessiveness and Greed.

One day Yasho·ravi went to the hall where people who had come from foreign countries had assembled, and listened to their stories. The leader of the foreigners asked, "Who has come from where, who has brought what merchandise, how much profit has been made?"

One of them said, "From Garjánaka I brought red dye, aromatic resin, and horses. The outlay subtracted, an eightfold profit was produced for me." A second one said, "Jewels, cats' eyes and so on from the Pundra country. With the waste subtracted, my profit was fourfold." Another said, 45
"I acquired diamonds and suchlike from a diamond mine. The profit was eightfold in the purchase, twentyfold in the sale." Another said, "I obtained jewels and such from Jewel Island. The amount of my profit was incalculable, but the

lobho 'saṅkhya|guṇo me 'bhūt param abdhiḥ su|dur|gamaḥ.
Mayā dadhye ca cet kṣemād uttīrṇo n' âimi tat punaḥ
pade pade yato 'pāyā āgāṃ tu gṛha|bhogyataḥ.»
Yathā|śrutaṃ tatra tatra yiyāsan sa Yaśoraviḥ
babandha niścaya|granthiṃ Ratna|dvīpa|gamaṃ prati.

Gṛhe gatvā pitur mātuḥ patnyāś c' âyam acīkathat
«nān" âdy' êti vanig|vārtā aśrauṣaṃ deśi|maṇḍape.
Tan māṃ tāt' ânujānīhi Ratna|dvīpa|gamaṃ prati
yen' â|saṅkhya|guṇāl lābhāt tāta|padau mahāmy aham.»
Tataś ca yaśa|âdityaḥ putra|vātsalya|picchilaḥ
smitvā sm' āh' «âtīva|dhana|vyaye n' ôpacito bhavān.
Tvay" ēdṛg ārambhi|gṛha|vyavahāro 'ty|anuttaraḥ
madīya|vārake yādṛg vīkṣāñcakre na kena cit.
Mad|vārake hy ājya|guḍa|prājyaṃ bhojyam abhūd gṛhe
tvad|vārake tu kvathita|dhānyaṃ dur|gandhi taila|yuk.
Strīṇāṃ divyāni vāsāṃsi bhūyāṃś ca mad|anehasi
tvaṃ tu dhatse svayam api daṇḍi|khaṇḍitam aṃśukam.
Tato gṛha|vyayam iyan|mātraṃ pūrayase katham
Ratna|dvīpaṃ cen na yāsi vatsa tucch'|êtar'|āśaya.»

Putraḥ:

«Tāt' âiṣa te yaśas|kārī guṇo 'smi yad an|ulvaṇaḥ
māṃ ca vakti jano lakṣmī|jayinaṃ na tayā jitam.
‹Na c' âivam api n' âsti śrīr iti› me śaṅkyate janaiḥ
divyā|kalpā api n' āḍhyāḥ sambhāvyante naṭ'|ādayaḥ.»

Pitā:

ocean was very difficult to cross. And I thought, If I can cross in safety, I shall not undertake this again. Misfortune attended me every step of the way, but I arrived home successfully." No sooner than Yasho·ravi heard this, he, eager to go to all of these places, girded his determination to go to Jewel Island.

He went home and told his father, mother, and wife, "Today I heard the various reports of merchants in the assembly hall of foreigners. So, Father, give me permission to go to Jewel Island, so that I may magnify my Father's respected feet with unreckonable profit." Then excellent Áditya, oozing with affection for his son, smiled and said, "You're not flourishing in the excessive expenditure of riches! Such as has been undertaken by you, namely your unprecedented household management, was thought proper by no one in my day. For in my day, there was lots of clarified butter and candy to be enjoyed in the home, but in your day, boiled corn mixed with stinking sesamum oil. In my time, the women had divine garments and more besides, but you even dress yourself in worn-out tattered rags. So how will you fulfill such a great amount of household expenditure, if you don't go to Jewel Island, my son, you abode of the opposite of trifles!"

Son:

Father, this virtue, that I am not extravagant, is a cause of your glory. And people say of me that I have conquered Fortune, and am not conquered by her. People have warned me, 'Not like that; there's no wealth'. Dancers and such, although their practice is divine, don't become rich."

Father:

«Tat kim asty ardha|niṣpannaṃ
daiv'|âukaḥ|kūpa|vāpikam
yen' âivaṃ prāṇa|sandeha|
karmaṭhe karmaṇi spṛhā.
Kiṃ vā mayā n' ârpitaṃ te kiṃ vā tena na pūryate
kiñ ca tvatka|vyavahṛtaṃ yā śobhā sā 'pi te nahi.
Na ca bhogaṃ ca kīrtiṃ ca vinā putra śriyaḥ phalam
kīrtiś ca n' ādatra|bhoktros tad ārambheṇa kiṃ tava.
Kiñ ca yad yat śroṣyasi tvaṃ tat tac cet kartum icchasi
tadā sarveṇa lokena vātūla iti vakṣyase.
Api ca:
Ratna|dvīpa|gāmino 'py etāvatī śrīr na kasyacit
may" ârpitā yāvatī te tat sukhī pitarau pṛṇu.»

Putraḥ:

«Satyaṃ tāt' âsti me lakṣmīr bhavad|datt" âti|puṣkalā
arjāmi cet tad|adhikāṃ tvat|sūnuḥ sādhu kiṃ na tat?
Na pratyagām ahaṃ tāta yad dhīś calati vārddhake
pratyāyito 'dya bhavatā na loka|khyātir anyathā.
Yathā|ruci tato bhuktvā yūyaṃ svapita nirbharam
gṛha|karmeṣu niścintāḥ sarvath" âpi hy ataḥ param.
Tat tāta mātar bhavadbhyāṃ bhavad|vadhvā ca sarvathā
Ratna|dvīpaṃ yiyāsor me protsāhaḥ poṣyatāṃ param.»
Ath' âbhyadhus «te siddhiḥ syāc
chakunāḥ syuḥ śubh'|āvahāḥ
gat'|āgate kṣemataḥ sthāḥ
santu śeva|dhayo vaśāḥ.»

"So isn't the pit for the well at the refuge for unfortunates half-finished? By which means there could be pleasure in a religious action where life was in doubt. And what is not given to you by me, and what is not provided by that? And what is used by you? Whatever you wish for, don't you have that too? Without enjoyment and reputation, there is no 60
fruit of wealth, my son. You don't have good reputation as a receiver and a consumer, so what's the point of your undertaking, my son? And if you want to do that whatever you hear about, won't the whole world say that you are crazy?

And besides:

No one gets as much wealth even from going to Jewel Island as I have given you. Be satisfied with that and please your parents."

Son:

"It is true, Father, you have given me abundant wealth. If I, your son, obtain wealth in addition to that, is that not an excellent thing? I did not follow the belief, Father, that intelligence goes astray in old age. If I'm trusted by you now, the belief of the world will not be otherwise. So, having enjoyed yourself at your pleasure, you may relax 65
among your domestic offices, free from care in every respect after that. So, Mother and Father, let my eagerness to go to Jewel Island be supported by you, and by you, respected wife, in every respect hereafter." Thereupon, they replied, "Let success be yours. Let there be lucky omens bringing prosperity. May you remain in safety going and returning. May hoards of treasure be at your command."

Tataś ca Jasaraviṇā proktāḥ sāṃyātrikā mudā
«Ratna|dvīpa|prāpti|mitraṃ yāna|pātraṃ praguṇyatām.»
Pratyūcus te «yāna|pātraṃ deva praguṇam eva hi
bhāṇḍāny atha sahāyāś ca ten' âgṛhyanta bhūriśaḥ.»
Madhye 'mbhodher nāṅgaritaṃ yāna|pātraṃ śubhe dine
nadī|pūrair iv' âmbhodhir bhāṇḍa|pūrairś ca pūritam.
Saha sāṃyātrikaiś cakre vyavasthā gaman'|āgame
samudra|devam uddiśya vidhin" âkāri c' âṣṭamam.
Tataḥ pitṛbhyāṃ sva|janaiḥ pūr|lokaiś ca pariṣkṛtaḥ
kalpa|druvad dadad dānaṃ tīraṃ prāpa sa vāridheḥ.
A|stāgh'|âmbudhi|laṅghan'|âika|rasikaṃ
kiñcin nu bhūt'|ântaraṃ
tat tāvaj javatā sthiti|kṣamam ath' â-
sthāsnv|antarīp'|ântaram
bhâṇḍ'|āgāram atha sva|puṇya|kamalā|
līlā|vilāsa|śriyāṃ
prekṣāṃāsa Yaśoraviḥ pravahaṇaṃ
tad vārdhi|madhy'|āsitam.
Pūryamāṇeṣu tūryeṣu jananyā kṛta|maṅgalaḥ
pitroḥ praṇemivān pādau tad|datt'|āśīḥ|praharṣulaḥ,
Sambhāṣya patnīṃ bandhūmś ca paurān api yath"|ôciti
yāna|pātraṃ mitram iv' âdhyāsāmāsa Yaśoraviḥ.
Tat tādṛk tan|mano|rājya|veg'|âgre|sara|vegataḥ
gantuṃ pravavṛte potaḥ sāgare tasya potavat.
Unmajjan|majjad|uccais-
tara|sikhari|suhṛl|lola|mālā|
pravyakt'|âsthāvar'|ôrvī|
dhara|gṛha|jaladh'|îti|pravād'|ânuvādam
pār'|âvāraṃ sva|līlā|

Then Yasho·ravi joyfully declared to the mariners, "Fit out a ship suitable for sailing to Jewel Island." They replied, "A ship has just now been fitted out, sir. It has carried goods and crew many times." On an auspicious day the ship was anchored in the midst of the sea and filled with inflows of merchandise, like the ocean with inflows of rivers. A contract was made with the mariners for the voyage there and back, and, according to precept, the eighth part was devoted to the god of the sea. Then, surrounded by his parents, relatives, and the townspeople, making donations like a wishing-tree, he arrived at the shore of the ocean.

Then Yasho·ravi beheld the ship, moored in the midst of the ocean. Was it some other being, whose sole pleasure lay in crossing the deep ocean? Or was it an unstable island, capable of speeding or standing still? Or was it the storehouse of the glories of playful grace of his Fortune, his own merit? To the sound of a band, blessed by his mother, having bowed before his father's feet, thrilled to have received their blessing, having said farewell to his wife, relatives, and the townspeople in the appropriate manner, Yasho·ravi embarked upon the ship, as if it were his friend.

Then the ship of such appearance began to move forth over the ocean with an impetus preceded by the impelling power of his intellect, as if it were his garment. Plunging up and down very deeply, the depth and height of its fall providing an illustration of the belief that the ocean is the home of a moving mountain, which was made evident by the garlands of the waves dangling on their friends, its peaks, the boat crossed the ocean, traveling intent on making speed, as if going for its own pleasure, and in good fortune and

sara iva rabhas'|âveśato 'tītya Ratna|
dvīp'|âlaṅkāra|sāraṃ
Vijayapuram asau kṣema|lakṣmyā sah' āgāt.
Tataḥ sāṃyātrikeṇ' ôktas tūrṇam eva Yaśoraviḥ
potaṃ śulkāyāmāsa pramod'|ônmedur'|ôdaraḥ.
Vasumitrasya ca gṛhaṃ gṛhītvā bhāṭakena saḥ
tatra bhāṇḍaṃ samuttārya so 'sthāt sva|gṛha|līlayā.
Atha sāmyātriko 'vādīd amuṃ «visṛja mām iti»
so 'vak «sah' âiva yāsyāmas tūrṇaṃ ced bhāṇḍa|vikrayaḥ.»
Mahīyas" âtha lābhen' âbhūt krayāṇaka|vikrayaḥ
tāmbūl'|âśana|vastr'|ādyair Vasumitraś ca mitry abhūt.
Dṛṣṭvā ratnāny a|mūlyāni Vasumita|niketane
Āditya|sur lobhataḥ so 'būl lebhe tu na kathañcana.
Jagrāha ca Jasaravis tato ratn'|ādi bhūriśaḥ
Vasumitram avādīc ca «tvam apy ehi mayā saha.
Bhṛgukacche mahāṃl lābho ratnebhyo bhavati dhruvam
ratna|pūrṇaṃ yāna|pātraṃ sādhyaṃ bhavatu c' âvayoḥ.»
So 'vak «pṛcchāmi pitarau.» tam ūce 'tha Yaśoraviḥ
«pitror asmi balād āgāṃ lābhaś c' âbhūd iyān mama.»
Vasumitro 'vadat pitror «Bhṛgukacche vajrāmy aham
sah' âmunā tatra lābho ratnebhyo 'ti|mahān yataḥ.»
Vasuḥ pitṛbhyām ūce «te vatsa kiṃ n' âtra pūryate
viṣamo 'bdhir alpa|lābho bahuś chedaś ca varjyatām.»
Tato 'brūta Jasaravir «alpa|lābho 'mbudhiḥ katham?»
Vasoḥ pitṛbhyām ūce «'bdhiḥ prāṇa|sandeha|kṛd yataḥ.»
Smitv" âtha Jasaravis «tulyā sarvatra vṛddha|gīḥ
yato 'ham api pitṛbhyām evam eva nivāritaḥ.

safety arrived at Víjaya·pura, the chief ornament of Jewel Island.

Thereupon, addressed by the crew, Yasho·ravi quickly paid the customs duties, his belly inflated with joy. He rented Vasu·mitra's house, and, having had his merchandise unladen into it, lived there as pleasantly as in his own home. Then the crew said, "Discharge us," and he said, "I'll go with you if the merchandise is sold quickly." The goods were sold at a very big profit, and he won Vasu·mitra's friendship with garments, the sending of betel, etcetera. Having seen priceless jewels in Vasu·mitra's house, Áditya's son through greed desired to take them but he was unable to obtain them by any means. So then Yasho·ravi gathered together large amounts of jewels and so on, and said to Vasu·mitra, "Come with me yourself. A great profit will quickly be obtained from jewels in Bhrigu·kaccha. So let us get ready a ship full of jewels."

He said, "I'll ask my parents." Yasho·ravi said to him, "I went against the will of my parents, and my profit was very great." Vasu·mitra said to his parents, "I want to go to Bhrigu·kaccha with this man, because the profit from jewels there is very great." His parents said to Vasu·mitra, "My child, what isn't provided for you here? The ocean is dangerous, its profit small, and its loss great. Shun it!" Then Yasho·ravi said, "Why is the profit in the ocean small?" and Vasu·mitra's parents said, "Because the sea is the cause of risk to life." Then Yasho·ravi smiled and said, "Old people say the same thing everywhere, since I myself was discouraged in this very same manner by my parents. So, sir, give him permission to go to the city of Bhrigu·kaccha." Then

Anujānīhi tat tāt' âmuṃ gantuṃ Bhṛgu|pattanam.»
kathañcit tad anujñāto Raviṇ" ôtsāhito Vasuḥ.
«Uktaś ca sāṃyātrikāṇāṃ
sva|bhāṇḍaṃ mitra m" âbhidhāḥ
pṛṣṭena tu tvayā vācyaṃ
maitry" āgāṃ Raviṇā saha.
Anyathā tad|girā jñātvā
tvāṃ vaideśika ity asau
Bhṛgukacch'|âdhibhūs tvatkaṃ
bhāṇḍaṃ mā sma grahīd iti.»
Bruvāṇasy' êti pāpasya Raves tasy' âyam āśayaḥ
hatv" âinaṃ nir|mūlya|ratnāny asy' ādāsye 'smi niścitam.
Yadi tv 'sy' âpy atra bhāṇḍam ast' îti jñāsyate 'paraiḥ
tadā niḥ|svāmikaṃ bhāṇḍam asya syād rāja|sād iti.
«Sakhe sva|bhṛtyaṃ mā kārṣīr ye me bhṛtyās tav' âiva te.»
Raver vacaḥ pitur iva svacch'|ātmā tv agrahīd Vasuḥ.
Śubhe 'hny ath' ābhyāṃ bohitthaṃ
sthāpitaṃ sāgar'|ântare
bhāṇḍaṃ śulkāpayāñ cakre
cakre bohittha|pūraṇam.
Kula|devī namaścakre cakre sarva|jan'|āucitī
samudraḥ pūjayāñcakre cakre gurū namas|kṛtiḥ.
Ādāya divya|ratnāni prasthitena rju|cetasā
virah'|ânala|saṃtapta|pitṛ|bandhu|suhṛd|yujaḥ.
Vasumitreṇa mitreṇa sahito 'tha Yaśoraviḥ
dadāno dānam arthibhyaḥ pratīraṃ prāpa nīradheḥ.
Praṇamya mātā|pitarau tad|datt'|āśīḥ|praharṣulau
ārukṣatāṃ yāna|pātraṃ Vasumitra|Yaśoravī.
Bhṛgukacch'|ânukūlena dakṣiṇena nabhasvatā
preyarmāṇaṃ yāna|pātraṃ kṣaṇād dṛk|patham atyagāt.
Pañcaṣāṇi dināny evaṃ vahamāne 'tra vāhane

having with difficulty been granted permission, Vasu·mitra was exhorted by Yasho·ravi:

"If the sailors speak to you, don't tell them about your merchandise, but if you're asked, say that you've come with your friend Yasho·ravi. Lest, knowing that you a foreigner, if you should say otherwise, the leading man of Bhrigu·kaccha should confiscate your goods." The criminal Yasho·ravi had said this with the intention that, having killed him, he would certainly be able to steal his countless jewels. But if others were to find out that he had merchandise in that place, then, lacking an owner, it would become the property of the king. "My friend, don't bring your servants. Whatever servants I have will be yours too." Innocent-minded Vasu·mitra accepted his statement as if it were his father's.

Then, on an auspicious day, the two caused a vessel to be placed in the ocean, paid duty on their merchandise, loaded the boat, worshipped the family goddess, treated all the people properly, reverenced the ocean, and paid their respects to their elders. Then, taking the divine jewels, with his honest thoughts departed, Yasho·ravi, attended by his parents, relatives, and friends, who were burning with the fire of separation, accompanied by his friend Vasu·mitra, while making donations to the worthy, arrived at the shore of the sea. Having paid their respects to their parents, thrilled to have received their blessing, Vasu·mitra and Yasho·ravi embarked upon the ship.

Impelled by a favorable wind suitable for sailing to Bhrigu·kaccha, the ship soon passed from the range of sight. When the ship had sailed in that manner for five days, Ya-

lobhen' ā janma|sadhrīcā pāpen' ākulito Raviḥ.
Vyacintayad «divya|ratna|kīlako 'yaṃ kathañcana
utkhanyate janyate ca svādhīno ratna|śevadhiḥ.»
Tato vilopya sva|kulam apakīrtiṃ vihastya ca
aṃhaḥ|saṃhatim ākramy' ânīkṣitvā durga|dur|gatim.
Viśvatasya praśastasya Vasumitrasya pāpmanā
Raviṇā vairiṇā dattaṃ tāmbūle viṣamaṃ viṣam.
Prati pratīkaṃ tasya āśu prāsaran viṣa|vīcayaḥ
hṛṣīka|prasaro ruddhaḥ kiñcana bhagne vilocane.
Lulitā kandharā skandhe sadyaḥ prāṇaiḥ palāyitam
lobhaḥ ku|mitra|maitrī ca satyaṃ sarv'|āpadāṃ khaniḥ.

Tad dṛṣṭvā nindya|ceṣṭo 'sau naṭavan mūrcchay" âpatat
sva|duṣ|karma tiro|dhātuṃ vyalāpīc c' âpta|cetanaḥ.
Devānāṃ|priya re daiva m" âiva te 'bhūj janiḥ kvacit
dattv" âpaharase yas tvaṃ mitra|ratnam amūdṛśam.
Gatir matiḥ śrutir dṛṣṭis tuṣṭiḥ puṣṭir mano dhanam
harat" âmuṃ hṛtaṃ sarvaṃ dur|daiva sahas" âiva me.
Vasumitra su|mitra tvaṃ kva gato 'as' îti me vada
yen' âham api tatr' âimi tvāṃ vinā sthātum a|kṣamaḥ.
Tvayā sah' âiva dur|daivaḥ kiṃ vā māṃ n' âiva nītavān
yad v" âyaṃ n' âtra n' âmutr' ânukūlo mama vairivat.»

Ity|ādi vilapann eṣa Ravir aucyata taj|janaiḥ
«vicāryatāṃ kāryam ārya na vilāpair valaty ayam.»
Raviḥ sāsraṃ jagau «kv' âsya saṃskāraḥ syāt?» ta ūcire
«jaladhāv etam āplāvya kriyatām aurdhva|dehikam.»

sho·ravi, stirred up by greed, his evil companion from birth, thought, "This paling around the divine jewels must somehow be uprooted and my mastership of this treasury must come into being." Then, having caused the destruction of his own family and having taken hold of infamy, having entered a close association with sin, disregarding the dreadful approach to hell, the malevolent criminal Yasho·ravi gave deadly poison placed on his betel to good, unsuspecting Vasu·mitra. The waves of poison quickly spread limb by limb. The range of his sense organs became obstructed and, moreover, his eyes were blinded. Suddenly his head lolled on his shoulders and his vital spirits escaped. Greed is friendship with a bad friend and truly a mine of all disasters.

Having observed this, that perpetrator of disgrace pretended to fall in a swoon, and began to lament, his mind overcome, in order to conceal his criminal action. "Ah!, fate, you simpleton, may you cease to be, you who gave and took away such a jewel of a friend! Adverse fate has, by taking him, unexpectedly deprived me of gait, thought, hearing, sight, contentment, prosperity, mind, and wealth. Vasu·mitra, my good friend, where are you? Tell me where have you gone, so that I may go there too. I'm not able to remain without you. Or rather, why didn't adverse fate take me with you too, or is he favorable to me neither in this world nor the next, like an enemy?"

Thus lamenting and more besides, Yasho·ravi was addressed by his servants, "Let the funeral rites be performed, good sir. Lamentations will not bring him back." Yasho·ravi asked in tears, "Where will his funeral be held?" They

Itaś ca Vasumitro 'sau bhavitavyatayā tayā
kutaścic chubha|bhāvāc c' âgni|kumāratvam ānaśe.
Jāta|mātro vīkṣya divyāṃ tām a|dṛṣṭa|carīṃ śriyam
sa dadhyau «kiṃ mayā cakre yen' êyaṃ śrīr upasthitā?»
Vibhaṅga|jñāna|cāreṇa gatvā prāk|sthānake kṣaṇāt
āgatya kathayāñcakre tasya prācya|bhava|sthitiḥ.
So 'tha krūr'|ātmani Ravau tad" âkāraṇa|vairiṇi
tath" ôpadrava|kāre ca saiṃhikeya iv' âkupat.
Potha|sthaṃ svaṃ vapur īkṣya sa|śamy'|ôthā|yam'|âgamat
potasy' ôpari c' ārebhe vikartuṃ ghana|maṇḍalam.
Tato niryāmakaḥ proce «bho bhoḥ sāṃyātrikā drutam
saṃvartyatāṃ sita|paṭaḥ poto nāṅgaryatām ayam.
Vidhīyantāṃ śāntikāni smaryantāṃ kula|devatāḥ
yad utpāta|pradeśe 'yaṃ sūrpaṃāno 'bda utthitaḥ.
Te 'tha potaṃ dṛḍhī|kṛtya snātāḥ s'|ārdhra|paṭ'|āvṛttāḥ
kula|devī|smṛtas tasthur dhūp'|ôdgrāhaṇa|pāṇayaḥ.

Tāvat ten' âbda|khaṇḍena vyānaśe vyoma|maṇḍalam
pāpīyaso Raves tasya pāpman" êva vapuṣmatā.
Jagarjur ūrjitaṃ meghās tad|a|kīrty|ānakā iva
vilesur vidyuto ghor'|ākārās tac|citta|vṛttivat.
Nipetuḥ karak'|āśmānas tam iva prajighāṃsavaḥ
dhārāś ca musal'|ākārāḥ pretus tam iva khaṇḍitum.

replied, "Let his funeral rites be performed after sinking him in the ocean."

Then Vasu·mitra by means of this destiny and through some auspicious disposition of his attained the state of being a Prince-of-Fire god.* As soon as he had arisen in that state, he saw that divine, never-before-seen treasure and thought, "What shall I do to obtain that wealth?" He went to his former place in an instant, traveling by means of the knowledge of his supernatural vision, and, when he arrived there, the condition of his former life was related to him. Then he became angry, like a member of the lion family, with cruel-minded Yasho·ravi, hostile for no reason, the author of such misfortune. And having seen his own body on the ship approaching Death, whose staff was upraised, he began to produce a mass of storm clouds above the ship. Thereupon the helmsman shouted, "Hey, hey, sailors! Roll down the sail and anchor the ship! Perform propitiatory rituals, and think on your family deity, since that cloud that has arisen is being meted out as an indication of calamity." Then they anchored the ship, bathed, and clad in their damp garments stood holding up incense as they called to mind their family goddess.

Meanwhile, the vault of the sky was filled with that mass of clouds as by the embodied evil of that very wicked Yasho·ravi. The clouds thundered mightily, like drums for beating his disgrace. Lightning flashed, effecting horror, like the disposition of his mind. Stones of hail fell as if wishing to strike him, and showers in the form of clubs advanced as if to crush him. How much the god made the ship dash around from place to place, casting it up and down, and made it

Uccikṣepa nicikṣepa bhramayāmāsa c' âbhitaḥ
pātravad yāna|pātraṃ sa nartayāmāsa kiṃ bahu.
Upātatas tato bhīta|bhītāḥ sāṃyātrik'|ādayaḥ
prāñjali prāñjala|hṛdayaḥ proccakaiḥ procur unmukhaḥ.
«Yaḥ ko 'pi jala|devo vā yakṣo vā rākṣaso 'thavā
viroddho 'smābhir a|jñānaiḥ sa prasadya bravītu naḥ.
Kṣama|yāmo māna|yāmo yena taṃ luṭhanaiḥ padoḥ
praṇām" âvadhir eva syāt kop'|āṭopo mah"|ātmanām.
Sv|âparādhaṃ na ca vayaṃ jānīmaḥ śūnya|mānasāḥ
tad ādiśa prabho 'dhyakṣaṃ yad ādiṣṭa|kṛto vayam.»

Tamāla|śyāmal'|âṅgo 'th' âti|bhayaṅ|kara|darśanaḥ
ācacakṣe so 'ntarikṣe pratyakṣo rākṣas'|ākṛtiḥ.
«Re re pāpa na jānītha Vasumitraṃ nirāgasam
yuṣmābhir eva prahataṃ so 'haṃ jajñe sur'|ôttamaḥ.
Yuṣmāsu yad ahaṃ kurve tat sarvam ati|yuktimat
kṛte pratikṛtaṃ kuryāt paṭaho hy eṣa sarvataḥ.»
Ūcus te «śādhi taṃ dev' âdaś cakre yena kenacit
na hy anya|nirmit'|ânyāyān nigrāhyo 'nyataraḥ kvacit.
Yena cakre vipattis te deva vetsi tvam eva tam
tat taṃ vinā nātha śeṣān rakṣa rakṣa nirāgasaḥ.»

Tatas tad|vacanair dīna|dīnair devaḥ prasedivān
anyeṣām a|bhayaṃ dattv" âgrahīt taṃ sva|ripuṃ Raviṃ.
Sapta|tālaṃ tam utkṣipya nirādhāraṃ mumoca saḥ
«narakān saptān ādhāro yātv asāv iti» tu bruvan.
Samagraṃ taṃ potaṃ kṣaṇān nītv" ârpayat pituḥ
tasmai sva|vṛttaṃ c' ākhyāya sa devo 'gāt svam āspadam.

dance like a dancer! Then the honest-minded sailors and the others, rushing about in extreme fear, shouted very loudly as they looked upwards, their hands extended in supplication: "Whatever god of the sea, demi-god or demon is hostile to us because of our neglect, may he be appeased and answer us. We go with submission, we go with respect, in order that the obeisance shown him by rolling at his feet may mark a limit to the swelling anger of the great-souled ones. And, absent minded, we do not know what our offence is. So indicate it to us clearly, Lord, so that we be properly instructed."

Then he appeared in the sky in the form of demon, his body as dark as black bark, his aspect extremely fearful, and declared: "What what, you criminals! You don't know that you yourselves killed Vasu·mitra who was innocent! I myself perceived it, the chief of gods. What I am doing among you is all highly fitting. Let the drum proclaim everywhere that this is the recompense for the deed." They said, "O god, punish the one who did this, whoever he is. The one should by no means ever be punished for the unjust act committed by another. You yourself know the one who was responsible for your misfortune, O god. So, leaving him aside, protect the others, Lord. Protect the innocent."

Then the god became appeased by their woeful prayers, and having granted the others freedom from fear, seized his enemy Yasho·ravi. After flinging him up and down seven times, he let him go without any support, saying, "Let him go, a support for the seven hells." In an instant, the god drew the entire ship and presented it to his father, and, after relating his story to him, returned to his own abode. Having performed the funeral rites for his body, his eyes

Kṛtvā tad|aṅga|saṃskāraṃ bāṣpa|vyāpt'|ēkṣaṇaḥ pitā
pota|śriyā putra|hetor dharma|sthānāny acīkarat.
Datvā yath"|ôcitaṃ tena preṣitāḥ pota|vaṇijāḥ
Jasādityāya jagaduḥ s'|âśru sarvāṃ kathāṃ Raveḥ.
Tad|aurdhva|dehikaṃ cakre so 'pi s'|âsra|vilocanaḥ
dhig lobhād Raviṇā cakre putra|śokho dvayor api.

Sa ca pāpo Ravis tena kṣipto dustara|sāgare
dorbhyāṃ taran daiva|gaty" âgrāhi bhāruṇḍa|pakṣiṇā.
Samudra|tīra|stha|vṛkṣa|stha|nīḍaṃ taṃ nayann ayam
bharaṇḍa|pakṣiṇ" ânyen' âdarśi kṣut|kṣāma|kukṣinā.
Tad bhakṣya|hetave yuddhaṃ cañcū|cañcavi kurvatoḥ
tayoḥ papāta sa Ravir dṛṣat|kaṭhina|bhūtale.
Dūra|pāta|khara|kṣoṇi|ghātābhyāṃ mūrchito 'dhikam
āyūḥ|prābalyataḥ prāṇair mumuce sa paraṃ na hi.

Sūrya|tāpa|galat|sveda|śīta|vāt'|âpta|cetanaḥ
kiñcid unmīlya nayane sa varāko Yaśoraviḥ,
Śūnya|śūnyā diśaḥ sarvā yamasy' âpi bhayaṅ|karāḥ
svam aṅgaṃ ca jalacara|daṃṣṭṛā|vraṇa|śat'|ôlvaṇam.
Vilokya saṃsmaran prācyāṃ pramoda|vivaśāṃ daśām
prāduḥ|ṣad|duḥkha|saṃbhāra|vihvalo vyalapīd iti.

filled with tears, his father, with the wealth from the ships, had various objects of religion performed, for the sake of his son. Summoned by him and given what was owing, the traders in the ship tearfully told honorable Áditya the whole story of Yasho·ravi. He too performed the funeral rites for him, his eyes filled with tears. Alas! Yasho·ravi through his greed had caused two fathers' lamentations for a son.

And wicked Yasho·ravi, who had been hurled by him into the ocean difficult to cross, swimming with his arms was picked up by a *bharánda* bird, which had arrived there by chance. It was taking him to its nest in a tree by the sea shore when it was seen by another *bharánda* bird, its belly emaciated with hunger. Then, as they began to fight beak to beak over the prey, Yasho·ravi fell to a rough-looking terrain. Because of his long flight and striking of the ground, he became deeply unconscious, but he was not in the slightest deserted by his vital spirits, through the power of his life-force.

His consciousness regained by a cool breeze on his perspiration which was dripping because of the warmth of the sun, that wretched Yasho·ravi opened his eyes slightly, and having seen that every direction was absolutely empty, creating the fear of death even, and that his own body was absolutely covered with hundreds of bites from the teeth of aquatic animals, he remembered his former state of spontaneous pleasure, and distressed by the multitude of his difficulties that were becoming manifest, began to lament:

«Hā tāta hā mātar etad yuvābhyāṃ vīkṣya vāritaḥ
kiyan n' âhaṃ paraṃ n' âsthāṃ pāpe pāpaṃ tato 'patat.
Tad idānīṃ kathaṃ tāta nistrāṇaḥ śaraṇ'|ôjjhitaḥ
ākāśāt patito bhūmyāḥ pratīṣṭo bhavit" âsmy aham.
Yad ito yena ken' âpi daivād vardheḥ khagāt tataḥ
rakṣito 'haṃ kathamapi rakṣiṣyati sa eva mām.»

Iti kiñcid avaṣṭabhya dhairyaṃ tṛṣṇā|kṣudh|āturaḥ
tvaritaṃ jalam anvaiṣīd adrākṣīc ca saro|varaṃ.
Tatra prakṣālya gātraṃ sa nirpāya madhuraṃ payaḥ
rambhā|dāḍima|nāraṅga|phalāny āsvādya nirbharam.
Pūgīphal'|âilā|karpūra|nāgavallī|dalāni ca
sammānya koṭar'|ôtsaṅge viśaśrāma śrāma|cchide.
Ratna|karpūra|kakkola|lavaṅg'|âilāḥ sa|candanāḥ
kathaṃ naye doḥ|sakho 'ham iti lobhād vicintayan.
Yāvat tasthau tāvad etāṃ kuto 'py atra narāv ubhau
bhāṣitau Raviṇā «bho bhoḥ kau yuvāṃ kim ih' āgatau?»
Tāv ūcatur «mūlik'|artham.» «etābhiḥ kiṃ kariṣyathaḥ?»
«rasāyanaṃ vidhāsyāvo yena syāv' â|jar'|â|marau.»
«Kurutaṃ mām api rasāyanen' âv' â|jar'|â|maram
ity» ukte Raviṇā dhūrtau dadhyatur tāv «ayaṃ paśuḥ.
Vaśyo nas tad anen' êṣṭvā surīṃ vidyā prasādhyate»
tau vicinty' êti devy|agre prārebhāte mahā|japam.
Ākār"|ādyai Ravir jajñau mām etau mārayiṣyataḥ
vidyā|siddhyai devat"|âgre tataḥ so 'pāsarat tataḥ.

"Alas, Father! Alas, Mother! Having foreseen this, how much did you try to prevent me! But I did not stay, so evil has fallen upon an evil person. But now, Father, lacking protection, having abandoned the refuge of home, having fallen to the earth from the sky, how can I have been regarded by you? So from now on, whoever protected me from the god, the ocean, and then the bird, is the same one who will somehow contrive to protect me."

Thus having recovered his composure to some extent, suffering from thirst and hunger, he hastened to search for water, and he saw a large pond. Having washed his body in it, he drank the sweet water. After eating heartily plantain, pomegranates, and oranges, and after relishing areca nuts, cardamom, camphor, pepper, and cinnamon leaves, he went to sleep in the hollow of a tree to get rid of his tiredness.

As he stood wondering through greed, "How might I carry away these jewels, camphor, aromatic berries, cloves, cardamon, together with the sandalwood?" two men from somewhere arrived at that place. Yasho·ravi asked them, "Who are you, sirs, and why have you come here?" They replied, "For roots." "What are you going to do with them?" "We are going to extract a drug which will make us eternally young and immortal." Upon Yasho·ravi's asking, "Make me too eternally youthful and immortal with that drug!' the two swindlers thought, "He is a sacrifice. The man must be overpowered. Having used him to propitiate the goddess, we will acquire magic power." Having determined thus, the two began a long incantation before the goddess. Then Yasho·ravi, through their gestures and so on, realised that they

Nililye kv' âpi kuñje 'sau yathā ken' âpi n' ēkṣyate
jāpa|pūrtau ca dhūrtābhyām anviṣṭo 'sau na c' ēkṣyate.
Tato Ravir aprakramya sva|deś'|âbhimukhaṃ vrajan
paryaṭantaṃ naram ekam dṛṣṭv" ācaṣṭ' «âsi kaḥ sakhe?
Kva c' âiṣi?» so 'vag «yogy asmi gacchāmi rasa|kūpikām
paśy' âiṣa mama kakṣāyāṃ vidyate kalpa|pustakam.
Kūpikāyāḥ parāptena rasena śata|vedhinā
sahasra|bhāraśaḥ śulvaṃ kariṣyāmy asmi kāñcanam.»
Lobhena preritaḥ sakhy" âtha taṃ Ravir avocata
«tvayā sah' âimy aham api yadi bhāgaṃ dadāsi me.»
Yogy avadīd «bhavatv ardh'|ârdhena kāñcanam āvayōḥ
tad eva vaibhavaṃ me syād yena tvām uddharāmy aham.»

Tataś ca:

Tail'|âti|ṣikta|mahiṣa|puccha|dīpa|karo Raviḥ
agre pṛṣṭhe kalpa|pāṇir yogī ca vivaraṃ gatau.
Tatr' êbha|siṃha|mahiṣ'|ôtpātān kalp'|ôditād baleḥ
praśamayya vinā vighnaṃ tau prāptau rasa|kūpikām.
Raviṃ tato 'vadad yogī «rajjum etāṃ mayā dhṛtām
dṛḍham ālambya hastābhyāṃ sakhe kūpyāṃ drutaṃ viśa.
Rasa|pūrṇaṃ rajju|baddhaṃ tumbaṃ preṣyaṃ tvay" âditaḥ
paścāt tvām asmi karkṣyāmi svarṇa|siddhis tato dhruvam.»

were going to kill him in front of the goddess in order to gain magic powers, so then he ran away from that place.

He hid himself in a thicket somewhere so that no one could see him, and on the completion of their incantation the two swindlers looked for him but didn't see him. Then Yasho·ravi rushed away, hurrying in the direction of his own country. He saw a man traveling and asked him, "Who are you, my friend? And where are you going?" He said, "I'm a magician, going to a mercury well. Look here under my arm: there's the instruction manual. With the multi-purpose mercury obtained from the well, I shall turn a thousand tons of copper into gold." Impelled by his companion greed, Yasho·ravi said to him, "I too will come with you, if you give me a share." The magician said, "Alright. We'll share the gold half and half, since I would certainly have the power to elevate you."

And then:

The two went to the well, Yasho·ravi in front holding a torch made from a buffalo's tail well-sprinkled with sesamum oil, and the magician in front, holding the manual. And there, having allayed without difficulty the sudden onsets of an elephant, a lion, and a buffalo by means of the offering of a recitation from the manual, the two arrived at the well. Then the magician said to Yasho·ravi, "Cling firmly with your hands to this rope which I am holding, and quickly descend into the well. Send up from the bottom filled with mercury the pail which is fastened to the rope, and then I will draw you up. Then the acquisition of the gold will be absolutely certain."

Tato ’viśad Ravis tatra rasen’ âbhāri tumbakam
taṭa|sthen’ âiva ten’ âtha dṛṣṭv” âgre ca naro jage.
«Kas tvaṃ bhoḥ kena kāryeṇa rasa|madhye ’tra tiṣṭhasi?»
so ’vak «kṣipto ’smi dhūrten’ âtra kūpyāṃ rasa|hetave.
Ādau tumbaṃ rasa|pūrṇaṃ tasya dattaṃ may” ārjavāt
niralambhī|kṛtya muktaḥ pāpen’ âsmy apataṃ rase.
Rasena me ’dhara|kāyaś cakre nirmāṃsa|lohitaḥ
kṣut|tṛṣṇā|varjito jīvāmy asy’ âiv’ âvārya|vīryataḥ.
Tad ādito rasa|tumbaṃ mā dadyā vatsa yoginaḥ
anyath” âham iva tvaṃ c’ âmunā prakṣepsyase rase.»

Atr’ ântare yogin” ôrdhvam ūce «preṣaya tumbakam»
Ravir āh’ «âsmi tumbaṃ ca sam|ṣyāvaḥ sah’ âiva hi.»
Yogy ākhyat «samam ākraṣṭuṃ tvāṃ tumbaṃ ca na hi kṣame
tan mugdha tumbaṃ yacch’ ādau tata ākarkṣyate bhavān.»
Ravir jagau «mām ākṛṣya gṛhṇīthā rasa|tumbakam
na viśvasimi yen’ âhaṃ tav’ âivam vādinaḥ sakhe.»
Rajjuṃ kṣiptvā ruṣā kūpyāṃ sa pāpo vivarān nirait
Ravis tu rasa|tīra|sthaḥ puṃs” ōce rasa|vāsinā.
«Mā viṣīd’ âtr’ âiva tiṣṭha rasa|pān’|ârtham eṣyati
godhā tat|puccham ālambya nirgaccher vatsa satvaram.»
Ten’ ôpāyena vivara|garbhān nirgatya kṛcchrataḥ
punar|jātaṃ|manya eṣa sva|deśāy’ âcalat punaḥ.

Then Yasho·ravi descended into it and filled the pail with mercury. While in the shaft of the well, he saw a man below and called to him: "Who are you, sir, and for what reason are you standing in the middle of the mercury?" He said, "I was sent down into this well by a swindler to get mercury. I sent the pail full of mercury straight up to him from the bottom of the well. The criminal didn't give me any support and let go off me, and I fell into the mercury. The lower part of my body has been stripped of flesh and bruised by the mercury. Without feeling hunger or thirst, I survive through its irresistible vigour. So, my boy, don't you send up the pail of mercury from the bottom of the well, otherwise like me you'll be cast into the mercury by him."

At that moment the magician shouted to him from above, "Send up the pail!" Yasho·ravi said, "The pail and I will come up together." The magician said, "I'm not able to draw up you and the pail together. So, you silly, send up the pail and then I'll draw up you." Yasho·ravi said, "Draw me up and you may take the pail of mercury. I'm not confident that you'll do what you say, my friend." The wicked man angrily threw the rope into the well and walked away from its opening, but Yasho·ravi, standing at the edge of the elixir, was addressed by that man who was living in the mercury: "Don't despair. Stay right there. An iguana will come to drink the mercury. If you grab hold of its tail, you'll soon get out, my boy." By that means he emerged from the womb of the well with great difficulty, and, considering it a rebirth, set off once more for his own country.

Gacchan palāśasta potaṃ bhū|praviṣṭaṃ vilokya saḥ
Ravir vicintayāmāsa «dhruvam atr' âsti śeva|dhiḥ.
A|kṣīriṇo hi vṛkṣasya bhū|praveśini potake
rakte rase syū ratnāni pīte pītaṃ site sitam.
Yāvan|mātraṃ pota ūrdhvaṃ tāvan|mātre rasā|tale
alpo bahur vā nidhiḥ syād dhruvaṃ bilva|palāśayoḥ.
Kiñ c' âiṣa poto 'ti|sthūlo mūle tat prāptavān nidhim»
Ravir vicinty' êty a|bhāgya|khaniḥ khanitum udyataḥ.

«Aho a|kāryaṃ mā kārṣīr iti» śabdo nabhasy udait
ath' âkṣi|bhruvam utkṣipya samantād Ravir aikṣata.
Na ca kañcana so 'drākṣīd «aye me vādite śrutī»
punaḥ khanitum ārebhe punar dhvanir abhūd divi.
«Are kiñcin na te 'tr' êti» tamas" âvagaṇayya saḥ
pracakhāna punar jānann a|nirvedaṃ śriyaḥ padam.

Atha gāḍhatamaṃ vākhyam ucchaśāla nabhas|tale
«re mūrha|śekhara narādhama mā mā vṛthā mṛthāḥ.»
«Adṛśya|vigrahaḥ ko māṃ kuto hetor niṣedhati?»
ity unmukhī|bhūya Raviḥ śiraḥ|prāñjalir abhyadhat.

Yakṣo 'dhyakṣo 'th' ācacakṣe
«'dhiṣṭhāt" âsya nidher aham»
«re varāka na yogyo 'si
tena tvaṃ pratiṣidhyase.»
Tath" âpy uccaiḥ khanan mūḍhaḥ

As Yasho·ravi traveled, he saw that the offshoot of a *palásha* tree had entered the ground. He thought, "There is certainly a hoard of treasure buried here. For when the offshoot of a sapless tree enters the ground, there should be rubies if the offshoot's sap is red, gold if it is yellow, and silver if it is white. Determined by the extent to which the tree rises above the level of the sap, wood-apple and *palásha* trees have either a small or a large treasure. Moreover, this 185
sapling is very broad at its base, so it has acquired a treasure." Yasho·ravi, a mine of ill-fortune, having come to that conclusion, began to dig.

"Oh! Don't do what shouldn't be done!" A voice was raised in the sky. Then Yasho·ravi raised his brow and eyes and looked around in all directions. But he didn't see anyone. "Ah, it was a ringing in my ears!" He began to dig again, and the voice in the sky spoke once more: "Hey, you have no business here!" Having disregarded it because of his mental darkness, he continued to dig up the place once more, knowing that non-indifference is the abode of wealth.

Then the voice uttered with extreme vehemence in the firmament of the sky, "Hey, you chief of stupidity, you wretch, don't die in vain." Yasho·ravi looked up, his hands clasped 190
above his head in salutation, and said, "Who, invisible and bodiless, is forbidding me and for what reason?"

The demi-god became visible to his eyes. "I am the protector of this treasure!" "Ah, you hell-being, you're incapable! Therefore, you'll be driven away." And as he was digging even deeper, the angered interstitial god snatched him up in a wind and threw him down ten leagues away from his place. Wandering aimlessly, he saw a demi-goddess in a

kruddhena vyantareṇa saḥ
sva|sthānād daśa|yojanyāṃ
marut” ôtkṣipya cikṣipe.
Vilakṣas tatra sa bhrāmyan vaṭe praikṣiṣṭa yakṣinīm
saty’|ôpayācitāṃ matvā tām ārāddhuṃ pracakrame.
Saptame ’hni ca s” âdhyakṣā
«varaṃ vṛṇv iti» taṃ jagau
lubdhaḥ sa mugdhako ’vādīd
«bhuṅkṣva bhogān mayā saha.»
S” âvocad «anyad ācasva» so ’vādīd «idam eva hi»
punaḥ punas tath” âlāpe kopād ācaṣṭa yakṣiṇī.
«Āḥ pāpa mā kṛthā jāpaṃ gṛhaṃ vraja mṛto ’nyathā
kathayiṣyasi ‹n’ âiv’ ôktam› atha smitvā Ravir jagau.
«Yas te vaśe tvad|ājñāṃ sa kuryān n’ âiv’ âsmi te vaśe
ced asti mantra|sāmarthyaṃ tan mayā saha raṃsyase.»
Iti bruvan puṃ|bruvo ’sau devy” âghāti capeṭayā
danta|sampuṭakaṃ vadhvā papāta ca mahī|tale.
«Puṃs|kīṭe me ’tra kaḥ kopa ity» udyad|dayayā tayā
na māritaḥ kiṃ tu mukto grahilī|kṛṭya helayā.
Tato ’sau nṛtyati brūte yāti tiṣṭhati dhāvati
hasati krudhyati stauti gāyati kṣauti rodati.
Vaste rathyā|cīrikāś ca nagno bhrāmyati sarvataḥ
kathañcit prāpto goṣṭ’|ādau bhikṣate ca gṛhe gṛhe.
Hanyate ḍimbhikair yaṣṭi|leṣṭu|kaś’|ādibhiḥ
«hā tāta hā mātas trāyasv’» êty|ādi dīnaṃ ca jalpati.

banyan tree. Having realised that she granted wishes, he proceeded to propitiate her. And on the seventh day, she appeared before him and said, "Choose a boon." Feeling lustful, that silly fool said, "Enjoy sexual pleasure with me!" She said, "Choose something else." He said, "Just that, do it!" and uttered the same thing again and again. The goddess in anger declared: 'Ah, you wretch! Cease your muttering! Go home! Otherwise you'll be dead and you'll keep repeating, 'I shouldn't have spoken like that!'" Yasho·ravi smiled and said: "Let he who is under your dominion obey your orders. I am not under your dominion like that. If there is any efficacy in the prayer, then you will make love with me." As he, a man in name only, said this, he was struck by the goddess with the flat of her hand, and fell to the ground, striking the casket of his teeth.

Thinking, "What's the point of my anger with this worm of a man?" her compassion arose, and she did not kill him but let him go, having driven him mad in sport. So then he danced, spoke, walked, stood, ran, laughed, became angry, sung hymns, chanted, sneezed, and wept. He put on rags from the street and wandered naked from place to place. By some means he arrived at his original country, and went begging from house to house. The children struck him with cudgels, clods of earth, whips, etcetera, and he sobbed incoherently, "Oh Father!, Oh Mother, rescue me!" and other piteous laments.

Kathañcid daiva|yogena Bhṛgukacca|puraṃ yayau
gṛhe gṛhe bhikṣamāṇaḥ prāptaś ca sva|gṛh'|âgrataḥ.
Na jānīte sva|pitaraṃ mātaraṃ na ca vallabhām
tat satyaṃ yad buddhair uktaṃ lobhaḥ sarva|vipat|khaniḥ.
Tataḥ kathañcit pitṛbhyāṃ parijñāya prarudya ca
gṛha|madhye balān ninye vikalaḥ sa Yaśoraviḥ.
Tataś ca māntrika|mukhyān sarvān ācaṣṭa tat|pitā
Raviṃ yaḥ praguṇī|kuryāt tasmai svarṇam iyad dade.
Prārabhyata tatas tatra tair yathā|svam upakramaḥ
upakāraḥ khala iv' âkhilo jajñe tu niṣphalaḥ.

Pātr"|âvatīrṇ" âth' ākhyat sā yakṣiṇī «m" êti tāmyatha
a|prārthita|prārthiko 'sau may" âiva hi vyadhīyata.
Yuṣmāsu kṛpayā muñce ced brūth'» âth' âbhyadhuḥ same
«mahā|prasādaḥ syād devi» sadyo 'bhūt praguṇo Raviḥ.
Tato vardhāpanaṃ jajñe Jasādityasya mandire
māṅgalikyāni c' âjagmuḥ prati|bāndhava|mandirāt.

Pṛṣṭo Raviḥ sva|vṛttāntam ātatān' ânyath"|ânyathā
tal|lobha iva tat|kūṭam apy apāraṃ hi vārdhitaḥ.
ṭhakito lobha|dhūrtena sa Ravir manda|kuṭṭitaḥ
parigraha|grah'|āviṣṭaḥ prācaṣṭa pitaraṃ punaḥ.
«Tāta prasādād ādāya karpās'|ādy ati|bhūriśaḥ
gatvā Garjanakaṃ bhūri|lābhāt krītvā hay'|ôttamān.
Atra c' ānīya vikrīya garīyastara|lābhataḥ
jale naṣṭāṃ sthalāl labdhvā lakṣmīṃ syām an|ṛṇaḥ pituḥ.»
Smitvā sm' āha Jasādityo «dṛṣṭaṃ hi kapi|cāpalam

Somehow by the juncture of fate he came to the city of Bhrigu·kaccha, and while begging from house to house he arrived in front of his own home. He didn't recognize his father, mother, or wife. That saying of the wise is true: greed is a mine of every misfortune. Thereupon his parents somehow recognised him, and weeping led by force the confused Yasho·ravi inside the house. Then his father announced to all the leading sorcerers that he would give so much gold to the one who could set Yasho·ravi right. Then they individually applied their own treatments to him. But each preparation was found to be fruitless, like a thorn-apple tree.

The protectress, that demi-goddess, descended and said, "Don't be perplexed like that. Because he asked what should not be asked for, that's why I made him this way. Through compassion for you, I shall release him if you ask." Then they said in unison, "May this great favor be granted, goddess!" Then a festival was held in honorable Áditya's house, and the auspicious celebrations passed from house to house to his kinsmen.

When asked, Yasho·ravi spun his story other than it was, as if his greed had made his falsehood grow again. Cozened by the swindler greed, struck by Saturn, seized by the demon possessiveness, Yasho·ravi asked his father once more: "Father, kindly give me cotton and such in very copious amounts. Having gone to Garjánaka and sold it at great profit, I'll buy fine horses there, and sell them at a greater profit. Having gained by dry land the fortune that was lost at sea, I would be free of debt to my father." Áditya smiled and said, "I've seen and I understand the fickleness of monkeys, but you, my son, are even more fickle than

manyāmahe tava punar vats' âti|kapi|cāpalam.
Āptair niṣiddho 'pi gatvā videśaṃ sarva|nāśataḥ
prāpto 'pi prāṇa|sandehaṃ punas tvaṃ yad yiyāsasi.
Tad atr' âiva sukhaṃ tiṣṭha pitṛ|śuśrūṣaṇ'|ôdyataḥ
svaṃ c' ātmanaṃ sa lobhena videśe mā vināśaya.»

Itthaṃ hit'|ôpadeśen' âpy antaḥ kaluṣito Raviḥ
vyacintayaj «jarann eṣa sarva|pratyūha eva me.
Tac cet kathañcin nāyaṃ syāt tad vyavahāra|nandanaiḥ
dhanair anidhanair kurve dhanadaṃ vimadaṃ kṣaṇāt.
Jarayā kavalito 'pi vilayaṃ yāty asau na hi
sāhayakaṃ taj|jarāyā mama kartuṃ khal' ûcitam.
Ath' ânyadā saha|bhujaḥ pitus tāmbūlam ādarāt
sa|viṣaṃ sa dadau pāpmā lobhaḥ sarvaṃ|kaṣaḥ khalu.
Tan mūrchitaṃ madanita ity asau tam asūṣupat
dīrgha|nidrāṃ prāptam etaṃ niścikāya cirāya saḥ.
Śoka|kolāhalaṃ cakre 'murcchad bhuvy apatac chaṭhaḥ
tat satyaṃ dīpayed grāmaṃ pāpo vyāharate 'pi ca.
Bandhubhir bodhitaḥ kṛcchrāt pitṛ|kṛtyaṃ cakāra saḥ
cirāt kathañcin mumuce sa pāpaḥ śoka|nāṭakam.

Mātrā patnyā bandhubhiś ca vāryamāṇo 'py an|ekaśaḥ
«pitrā viyukto n' âsmy atra kṣamaḥ sthātum iti» bruvan.
Karpāsa|rūta|sūtr'|ādi krītvā bhāra|sahasraśaḥ
mahiṣ'|ôṣṭra|vṛṣ'|ādīṃś ca gṛhītvā so 'ti|bhūriśaḥ.
Gariyas" âtha sārthena pratasthe Garjanaṃ prati

a monkey. Since, although dissuaded by your friends, you went abroad, losing everything, and despite getting into a situation in which your life was in danger, you want to go there again. So remain right here in contentment, intent on obedience to your parents, and don't through greed destroy your wealth and yourself in a foreign country."

Even in the midst of such friendly advice wicked Yasho·ravi thought, "He is senile and truly an obstacle to everything for me. So if there were some means, with unhoarded wealth, the male offspring of his business, I would immediately act liberally, free from pride. Although consumed by old age, he is still not going to die. It is certainly right for me to give assistance to his old age." So one day, as his father was dining with him, that criminal respectfully offered him betel with poison in it. Greed is indeed a scourge for everyone. Because he was pervaded by the intoxicant, it put him to sleep. After some time Yasho·ravi ascertained that he had attained the long sleep of death. The deceiver uttered a cry of sorrow, swooned, and fell to the ground. And then the criminal began to scream, actually to awaken the neighborhood. Restored to consciousness with difficulty by his relatives, he performed his father's funeral rites, and after a time that criminal gradually gave up his pretence of mourning.

Although his mother, wife, and relatives repeatedly tried to dissuade him, he, saying "I am not able to stay here bereft of my father," bought raw cotton, carded cotton, and threads in thousands of bundles, and assembled buffaloes, camels, and bullocks, etcetera, in very large quantities. Then he set out for Gárjana with a very large caravan. In the course

krama|krameṇa kṣemeṇa prāpaj jāṅgala|maṇḍalam.
Āvāsitaḥ so 'tha tasthau kūpe pātāla|vartmani
dṛḍhī|kṛtya paṭakuṭīr viśramāya dina|trayam.
Pātālasy' êva vajr'|âgnir aurva|varddhana|vāridheḥ
tad" âkasmāt samuttasthau sārthavād dūre dav'|ânalaḥ.
Tena pluṣṭās tarava uravaḥ śuṣka|patr'|âugha|gatyā
pakvās ten' âdhi|bilam urag'|âutv|ākhu|godhā|śaś'|ādyaḥ
bhītās tasmādd hariṇa|hariṇ'|ârāti|śardūla|mukhyā
vegān neśuḥ sahaja|ripavo 'py eka|sārthena dūram.
Manye lobha|dav'|ânalaṃ nava|nav'|êcch-
ā|jvāla|māl"|ākulaṃ
prasphāyattamam anvahaṃ pitṛ|suhṛd|
bhṛty'|ādi|sarva|kṣayam
śrutvā tasya dav'|ânalaḥ khara|marud|
yānaṃ kil' âdhyāsitaḥ
spardhā|bandha|samuddhato 'dhirajani
sm' āyāti sārth'|ântikam.
Tat tādṛk pitṛ|hatyayā yad atulaṃ
ten' ârjitaṃ duṣ|kṛtaṃ
ten' âiv' âtha dav'|ânalena kaṭak'|ā-
veṣṭena saṃveṣṭitaḥ
ākrandad dvi|catuḥ pad'|ātura|rava|
vyāpūrṇa|rodo|'ntaraḥ
sārthaḥ s' âiṣa Raveḥ paver iva hater
jajñe 'ti|mūḍh'|ântaraḥ.
Vāt"|ôtpāṭita|dahyamāna|tṛṇa|tāp'|
āttena sārth'|ântare
saṃlagne dahane mahā|paṭakuṭī
bhāṇḍeṣu sarveṣv api
«āḥ pāpāḥ paya ānayadhvam abhito

of his journey he arrived in safety at a jungle district. He entered it and then encamped in a hollow, a path to the underworld, having fixed up felt tents, in order to rest for a period of three days.

Then, from nowhere, a forest fire broke out at a distance from the caravan, like a burning thunderbolt from the underground ocean which swells with fire. High trees were 230
charred by it, their leaves withered by its rapid approach. Snakes, weasels, moles, iguanas, hares, and such were baked as it passed over their lairs. Frightened by it, deer with the enemies of deer, tigers, at their head, speedily ran far away in one company, although congenital enemies.

I suppose, having heard that the forest fire of his greed, filled with the serried ranks of his ever-renewed desires, growing bigger day by day, was the complete destruction of his father, friend, servants, etcetera, that forest fire, having settled down, no doubt, on the vehicle of a hot wind, and having been fanned by the bands of emulation, burst into life and approached the caravan. Then that same forest fire surrounded the caravan with an investment of troops. A cry from the caravan filled the eight quarters as far as the inner heavens with roars of pain from that quarter. Inside, Yasho·ravi's caravan was in utter disarray, as if from the blow of a thunderbolt.

Taking hold through the heat of burning leaves uprooted by the wind, fire broke out inside the caravan, burning the large felt tents, and among the merchandise, too. Then Yasho·ravi, shouting to his servants, "Hey, you villains, bring water, let the fire be entirely extinguished!", became filled with thoughts of extreme fury. The entire caravan having

vidhyāpyatāṃ vahnir ity»
ākrośan bhṛtakān bhṛśaṃ Ravir abhūd
raudr'|âbhisandhis tadā.
Dagdhe dvāravatī|nayena sakale
sārthe varāko Ravī
raudr'|ândho 'jani sāgar'|āyur ahah" ā-
dye nārake narakaḥ
tāvad go|mahiṣ'|ôṣṭra|manuṣa|kulāny
ādahya ten' âṃhasā
sadyaḥ so 'pi dav'|ânalaḥ kila balād
bhasm'|âvaśeṣo 'jani.
Tatr' ân|anta|guṇaṃ tasmād davād api hi duḥ|saham
sahamāno Ravir duḥkham ekaṃ sāgaram atyagāt.
Itaś ca Bhārate kṣetre bhrājate Mithilā|purī
śithilā janatā yatr' ôṣitā svargasya sādhane.
Tasyāṃ Dṛḍharatho rājā Rāma|vad rājyam anvaśāt
pracakraṃ bata yasy' âikaṃ dviṭ|cakrāṇy ākramīt kramāt.
Vasumitro 'bhavat tatra śreṣṭhī śreṣṭhatamaḥ śriyā
dhiyā yena jito manye yayau sura|gurur divam.
Sudhavā tasya gṛhiṇī gṛha|nīti|viśāradā
śārad'|ênduṃ parājigye yac chīlam ati|nirmalam.
Tasyāḥ kukṣim alañcakre jīvas tasya Yaśoraveḥ
sampūrṇe samaye jajñe tanayo nayan'|ôtsavaḥ.
Utsavena Vasunanda iti tasy' âbhidh" âbhavat
kalāś ca kalayāmāsa kalā|bhṛd iva nirmalāḥ.
Sāgaradatta|tanayām abhirāmāṃ Manoramām
pariṇye Vasunandaḥ s'|ânando 'jani sṛṣṭi|kṛṭ.
Vasundarasya tu mano 'ramayan na Manoramā
parigraha|śriyāṃ tadd hi saktam a|stobha|lobhataḥ.

been burnt by the means of the many-gated one, wretched Yasho·ravi, blind with fury, became, with a life span of an ocean, alas, a hell-being in the first hell. As soon as it had burnt by the power of its destruction the multitude of bullocks, buffaloes, camels, and human beings, that forest fire, assuredly against its will, suddenly became nothing but ashes. There suffering pain of unending variety, difficult to endure because of its fire, Yasho·ravi passed over an ocean of time.

In the land of Bhárata the city of Míthila glistens, in which the people who lived there were relaxed about the attainment of heaven. In it, King Dridha·ratha governed the kingdom like Rama. Indeed, the single moving sphere of his army had gradually eclipsed the spheres of his enemies. In that city, Vasu·mitra, a merchant, became most eminent through his wealth. Overcome by him in understanding, I suppose, the teacher of the gods left for heaven. His wife was Súdhava, skilled in the management of the household. She surpassed the full moon of autumn, since her character was completely without blemish.

The soul of that Yasho·ravi ornamented her womb. When her time was full, a son was born, a festival for the eyes. With festivity, he was given the name Vasu·nanda, and he accomplished the degrees of the arts and crafts without blemish. He was like the moon, the bearer of the degrees. Vasu·nanda married Mano·rama, the beautiful daughter of Ságara·datta. Her father was delighted. But Vasu·nanda's mind was not delighted with Mano·rama, for because of greed it was incessantly devoted to the lustre of Possessiveness.

And so:

Tataś ca:

Dhātu|vādaṃ khanya|vādaṃ vigandhi|mṛd abhrakam
mūlīḥ pārada|bandhaṃ ca Vasunando 'ty|aśikṣata.
Yad yad ārambhate s' âiṣa lobha|kṣobhita|mānasaḥ
tat tat syād bhasmāt sarvaṃ kṛṣi|karmavad ūṣare.

Vasumitras tataḥ putram ūce «vats' êti mā kṛthāḥ
dhātu|vādikaṃ hy etat sarvaṃ kā|puruṣ'|ôcitam.

yataḥ:

Vyavasāy'|ântara|cchedaḥ ātma|kleśo dhana|kṣayaḥ
bhog'|êbhyo vañcanaṃ loka|garhā c' êdaṃ vitanvatām.

kiñ ca:

Dhātu|vāde rase dyūte vivare ca rasāyane
yoginyām añjane buddhiṃ kruddhaṃ daivaṃ prayacchati.
Dhātu|vād'|ādi|deṣṭāraṣ ṭhakā dhūrtā nar'|âdhamāḥ
na ca tat|saṅgatiḥ śreṣṭhā śreṣṭhā tv uttama|saṅgatiḥ.
Adham'|ôttama|saṅgatyor vipāka|śrī|pradarśakam
niśamyatāṃ saumya|samyag ekam eva kathānakam.

Śri|Kośalā|pure śreṣṭhī Dhano 'ti|dhana|daḥ śriyā
Dhanaśrīḥ preyasī tasya tayoḥ putro Dhanāvahaḥ.
Pitṛbhyāṃ kautukāt s' âiṣa tathā dvā|saptiṃ kalāḥ
adhyāpito yathā jajñe tāsu sarvāsu tattva|vit.
Samaye Vimalamatiṃ Vimala|śreṣṭhi|nandanīm
vimal'|âtulya|saundaryāṃ pitā ten' ôdavāhayat.
Dakṣo vinīto vikrāntas tyāgī saujanya|mandiram
Dhanāvahas tataḥ so 'bhūd viśvasy' âpi sukh'|āvahaḥ.

Vasu·nanda zealously studied alchemy, mining, odourless earth, powdered minerals, roots, and the fixing of quicksilver. Whatever that man undertook, his mind stirred by avarice, it would all turn to ashes, like agriculture on a saline soil.

Then Vasu·mitra said to his son, "Don't act this way, my son, for all this alchemical activity is fit for low characters.

Since:

For those who practice it, it entails dissipation of mental effort, affliction of the soul, destruction of wealth, servitude for wages, fraud, and the censure of the world.

And besides:

And it's an angered fate that bestows intelligence on alchemy, potions, gambling, divination, elixirs, demonesses, and magic eye make-up. The teachers of alchemy and such are cheats, swindlers, the lowest of men. And association with them is not excellent, but association with the highest is excellent. Pay attention to just one little story, truly agreeable, showing that wealth and calamity come from the respective association with the highest and the lowest:

In the lovely city of Koshalá lived a merchant Dhana, very liberal with his wealth. Dhana·shri was his wife. Dhanávaha was their son. And his parents put him to study the arts and crafts in such a manner that he became a knower of the true principles of them all. At the appropriate time, his father married him to Vímala·mati, the daughter of the merchant Vímala. Her beauty was unrivalled in its purity. Intelligent, cultured, courageous, generous, an abode of benevolence, Dhanávaha thus became a bringer of pleasure to all. His time having come to an end, his father emphatically told him,

Paryanta|samaye pitrā viśeṣād eṣa aucyata
‹adhamaiḥ saha sauhārdaṃ na kāryaṃ kāryam uttamaiḥ.›
Yaśaḥ|śeṣe ca pitari kṛtvā tasy' âurdhva|dehikam
kāla|sva|bhāva|vit kālād viśoko 'bhūd Dhanāvahaḥ.
Anyad" âcintayac c' âiṣa ‹parīkṣe tad vacaḥ pituḥ
kiṃ tat sa|hetukaṃ vā kalpa|śilpa|prakalpitam.›
Tato 'lambhyāni jagrāha dadau n' ôddhārakaṃ kvacit
vyakrīṇīta saṅgṛhītaṃ bhāṇḍaṃ jagrāha n' âparam.
Sarvaṃ sva|jananī|jāy"|ādīnāṃ jñātaṃ vidhāya ca
tīrtha|yātr'|ādī|cchalena videśe 'gād Dhanāvahaḥ.
Sanniveśe kvacit śūnya|
prāye prakṣīṇa'|rddhikam
jyot|kṛtya ṭhakkuraṃ tasya
sevām eṣa prapannavān.
Tat|pārśve kiñcit kad|anna|
bhuk sad" ādeśa|kṛc ca saḥ
tad|gomay'|ôjjhikāṃ bhagnīṃ
cakre mitraṃ ca bhāmbhikam.
Ath' âparedyus tadīya|ṭhakkur'|ēśasya bhū|bhujaḥ
sīmā|bhūmī|bhujā sārdhaṃ durdharo 'jani vigrahaḥ.
So 'gāt svāmi|pratigrāhe ṭhakkuraḥ sa Dhanāvahaḥ
lagnam āyodhanaṃ bhagnaṃ sainyaṃ ṭhakkura|prabhoḥ.
Atr' ântare dhīrayitvā tat|sainyaṃ sa Dhanāvahaḥ
sarv'|âughen' āyāntam ari|rājaṃ marmaṇy ahan śaraiḥ.
Mamre 'sau tat|prahāreṇa naṣṭaṃ tat|sainyam a|prabhu
jitaṃ ṭhakkura|rājena Dhanāvaha|bhuj'|âujasā.
Tuṣṭena rājñ" āhūto 'tha sa pravīra|śiro|maṇiḥ
rāṭ|pārśve prāpta ūce 'sau ‹niropaṃ dehi me prabho.›

'Friendship should not be made with the lowest; it should be made with the highest.' And when nothing remained of his father but his good name, Dhanávaha performed his funeral rites. Understanding the nature of death, in time he became free from grief.

One day, he thought, 'I shall test that saying of my father, whether it is based on reason or contrived by those skilled in sacred precept.' Then he purchased what was unobtainable, and gave no credit anywhere. He sold the merchandise he had amassed, and bought no other. And having informed his mother, wife, and the others that he was going on pilgrimages to holy places, he went abroad.

In a settlement somewhere that was almost deserted, he 260
saluted the lord of the manor, whose prosperity was decayed, and entered his service. In attendance on him, eating scanty and bad food and ever carrying out his orders, he made a sister of the lord of the manor's maidservant who collected the cow-dung and a made friend of the herald.

Now one day, an unrestrainable conflict broke between the king who was the overlord of that lord of the manor and the king of a neighboring country. That lord of the manor went on campaign with his overlord, Dhanávaha too. When battle was joined, the army of that lord of the manor's king was shattered. At that moment, Dhanávaha made his army hold fast, and struck with missiles in a mortal spot the enemy king as he advanced with all his multitude. The 265
king died through this blow, and lacking a leader his army was destroyed, conquered by that lord of the manor's king, by means of the might of Dhanávaha's arm. Then that crest-jewel of those distinguished by heroism was summoned by

Rāj" âbrūt' ‹ādatsva rājyaṃ grāma|vāji|sahasra|yuk
vinaṣṭaṃ mama kāryaṃ yat tvayā vīra samāravi.›
Dhana|bhūḥ sm' āha ‹yat ko 'smi tasmai rājyaṃ prasādyatām
tasmai prasādite rājye yan mam' âiva prasāditam.›
‹Na yogyo 'sau saubhya rājya|bhārasy' âiraṇḍavat
raṇa|tūrya|bhareṇ' âpi yo bhagna iti› rāṭ jagau.
So 'th' âvādīn ‹madīyo 'smai prasādo deva dīyatām›
rājñā taṭ ṭhakkuro hūtvā vyājajhre vyāja|varjitam.

‹Prasanno 'smy asya kiṃ tv eṣa prasādaṃ dāpayet tava
tad gṛhāṇ' ôttamaṃ rājyaṃ grāma|vāji|sahasra|yuk.›
ṭhakkuro 'vocata ‹mahā|prasādo› 'tha nṛpo 'bhyadhāt
‹na madīya|prasādo 'yaṃ kin tv etasy' êti budhyatām.›
Maunine ṭhakkurāy' âtha s' âiṣa rājyam adāpayat
tataḥ so 'jani sāmantaḥ samantād bhūti|bhājanam.
Kad|anna|bhuk sa ca prāgvat tat|sevā|kṛd vyacintayat
‹aye n' âyam upakāra|grāhyas tāvat kathañcana.
Paraṃ svalpe 'py apakāre kupyed eṣa na vety api
parīkṣyam iti› sañcintya tan|mayūram agopayat.

Ūce ca tāṃ pratipanna|bhagnīṃ chagaṇa|hārikām
‹kiñcid ākhyāmi te bhagni ced ākhyāsi na kasyacit.›
S" ākhyad ‹andhā kuṣṭinī vā kriyeya raviṇā kṣaṇāt
Cāmuṇḍayā vā khādyeya ced ākhyāmy asmi kasyacit.
Tan niḥ|śaṅkaṃ vada bhrātaḥ› sa ūce ‹śrūyatāṃ svasaḥ

the delighted King. When he arrived at the king's presence, he said, 'Give me your command, sire.'

The King said, 'Receive a realm together with a bounty of a thousand villages, since you, hero, fulfilled my task when it was utterly ruined.' Dhana's son said, 'Who am I to be rewarded with a kingdom? If he is rewarded with a kingdom, then I too shall be rewarded.' The King said, 'He who was shattered by the mere sound of the war drum, good sir, is not fit to bear a kingdom, like a stake for a castor-oil plant.' Then he said, 'Let my reward be given to him, Your Majesty.' The King summoned that lord of the manor and addressed him, shunning all pretence:

'I am pleased with him; nevertheless, this reward is to be given to you, so take an excellent kingdom, joined with the bounty of a thousand villages.' The lord of the manor said, 'You are very gracious.' The King said, 'Understand that it is not my graciousness, but his.' Then the King presented that lord of the manor, who was reduced to silence, with the kingdom. Then he became a baron and, through his barony, a recipient of prosperity. But as before partaking of bad food and performing his service, Dhanávaha thought, 'What! He isn't at all touched by my kindness! But I don't know if he'll be angered by a very small transgression. I'll find out.' He concealed his peacock.

And he said to his avowed sister, 'I'll tell you something, sister, if you don't tell anyone else.' She replied, 'May the sun make me blind or leprous in an instant, or may I be devoured by Chamúnda, if I tell anyone. So speak without hesitation, brother.' He said, 'Listen, sister. I was hungry in the night and I ate the lord of the earth's peacock.' Upon

kṣudhitena mayā rātrau bhakṣito bhū|pateḥ śikhī.›
Iti śrutv" āha sā ‹bhrātar yāmi rāja|kule 'dhunā
jalam ānetum ity› uktvā sā jagāma nṛp'|âukasi.
Praviśantī vadaty eṣā śṛṇuyāṭ ṭhakkuro yathā
‹hā barhin kv' âdya vīkṣyo yo jagdhaḥ karpaṭin" âmunā.›
ṭhakkureṇ' âbhāṇi ‹kathaṃ vets' îdaṃ?› s" âvadat ‹prabho
tasy' â|kathyaṃ na me kiñcid ity uktam iti tena me.›

Tato roṣ'|âruṇ'|âkṣeṇa ten' ādiṣṭaḥ sa bhāmbhikaḥ
‹re tam etaṃ dur|ācāraṃ satvaraṃ vyaparopaya.›
Tena rajjvā gale baddhvā bahir ninye Dhan'|âṅgajaḥ
sa ca tasya kaṣaṃ praṣṭuṃ śakto 'py a|sahat'|âkhilam.
Ūce ca bhāmbhikaṃ ‹tvaṃ me nanu prāṇ'|âdhikaḥ suhṛt
tan māṃ vimuñca jīvantaṃ videśaṃ yāmy ataḥ param.›
Bhāmbhiko 'brūta ‹rāj"|ājñāṃ n' âtyemi janake 'py aham›
‹mārye ken' āgasā mitra?› so 'vadat ‹śikhi|māraṇāt.›
‹Jīvan śikhī darśyate cet tan māṃ muñcasi vā na vā?›
tena rājño 'jñāpi so 'vag ‹videśo 'stu tad|arpaṇe.›
Datto jīvan śikhī tena prokto nirviṣayo bhava
‹nīca|maitrī|phalaṃ dṛṣṭam iti› dadhyau Dhan'|ôdvahaḥ.

Uttatama|saṅga|phalaṃ draṣṭum Ujjayinīm atha
prāptaḥ s' âiṣa vyajñapayan nṛpaṃ śrī|Jayaśāsanam:

hearing that, she said, 'Brother, I'm just going to the lord's palace to take water,' and, having said that, entered the presence of the lord. As she entered, she said, 'May the lord 280
of the manor listen as follows: Alas, peacock, where will you be seen now, you who were eaten by that wearer of ragged garments!' The lord of the manor said, 'How do you know this?' She said, 'Because there is nothing which he hasn't told me about.'

Then, his eyes red with anger, he ordered the herald, 'Hey, go extirpate him, that criminal, forthwith.' He tied a rope around Dhana's son's neck and led him outside. And he was able to demand a completely unendurable punishment from him. And Dhanávaha said to the herald, 'You are indeed dearer to me than life, my friend. So let me go alive, and after that I shall go to a foreign country.'

The herald said, 'I am not going to neglect the orders of 285
the lord. I too am among the subjects.' 'Though what offence am I to be executed, my friend?' He replied, 'Through the killing of the peacock.' 'If the peacock is produced alive, then will you let me go or not?' The herald informed the lord, who said, 'Let him be exiled upon its production.' He returned the peacock alive, and was ordered to go into exile. Dhana's son thought, 'I have seen the result of friendship with the low.'

Then, having gone to Ujjáyini to see the result of association with the highest, he addressed the King, His Majesty Jaya·shásana:

‹Deva kṣm'|ēśa śiro|ratna nitya|dīp'|ôtsava|krama
krama|vikrama|kākutstha yuṣmat|sev" âstu me 'nvaham.›
Pratipede ca tad|rājā tataḥ so 'sthāt tad|antike
tat|prasāda|śriyaḥ pātraṃ tan|mūrty|ântara|līlayā.
Ṣat|triṃśad|āyudha|yudhā tūrya|trika|vikāsanaiḥ
nar'|âśv'|êbha|cikitsābhis teṣām eva ca lakṣaṇaiḥ,
Patra|chedya|lepya|citra|karma|nirmāṇa|kauśalaiḥ
vyākaraṇ'|āgama|chandaś|chando|bheda|pravedanaiḥ,
Ṣāḍ|guṇy'|ādi|rāja|nīti|prayog'|āucitya|cāturaiḥ
dākṣya|dākṣiṇya|saujanya|dayā|dān'|ādi|sad|gunaiḥ,
Dhanavāhena su|dhiyā yath"|âvasara|darśitaiḥ
rāj" âty|āvarjitas tasmai svaṃ sarva|svam aditsata.
Dadāne deśa|rājyaṃ ca Jayaśāsana|bhū|bhuji
sudhā|rasa|mucā vācā so 'bhyadhād Dhana|nandanaḥ.
‹Deva deva|pāda|deva|taru|mūle mam' âśnataḥ
svāmi|hasti|turaṅg'|ādi|vāhanaṃ c' âdhirohataḥ,
Prabhu|sva|hasta|datt'|āśu|vastra|bhūṣāḥ prabibhrataḥ
saṃvibhāgavataḥ patyā tāmbūl'|ālepan'|ādibhiḥ,
Svāmi|prasād'|âdvaita|śrī|mukhya|sambhāvanā|bṛtaḥ
etat sarva|hṛtā deś'|ântare rājyena kiṃ prabho?›
Tato rāj" âti|prasanno bhāṇḍā|gārikam ādiśat

'Your Majesty, lord of the earth, crest-jewel whose progress is a continual festival of lights, of the lineage of Rama in the due order of your descent, let me attend upon you daily.'

And the King agreed to this. From then on he remained in 290
attendance upon him, a receptacle for the wealth of his favor, with a charm other than his outer appearance. By fighting with the thirty-six weapons, by performances of the triple concert, by acts of medical attendance upon men, horses, and elephants and through their favorable prognoses, by skills in cutting leaves, modelling, painting pictures and by building, by explanations of grammar, science, meter, and the classification of meter, by shrewd advice suitable for the application of statesmanship in accordance with the six measures of royal policy etcetera, by the true excellences of industry, piety, benevolence, charity, and such, displayed according to the occasion, wise Dhanávaha gained the very high favor of the King, who wished to bestow all his wealth upon him.

And as King Jaya·shásana, in a voice emitting the essence 295
of nectar, was giving him the viceroyship of a realm, Dhana's son said: 'Your Majesty, since I eat at the foot of the divine tree of Your Majesty's feet, and mount the vehicle of Your Majesty's elephants, horse, and such, wearing ornaments and garments directly given by Your Majesty's hand, and am given by Your Majesty to partake in betel, unguents, etcetera, filled with honors, chief of which is the unique wealth of Your Majesty's favor, what do I want with a viceroyship in another country, depriving me of all this?' Thereupon, the King, extremely gratified, ordered the

‹aye yath”|êṣṭam etasya pūryatāṃ sarvam anvaham.›

Rāja|prasāda|pātrasy’ êty asya saubhāgya|bhājanam
niṣkṛtrima|prema|hema|bhūṣā|bhūṣita|vigrahā.
Rati|keli|sudhā|vāpī navā pīna|payo|dharā
rājño vāra|vadhūr Devadatt”|ākhyā sukha|patry abhūt.
Audārya|dairya|gāmbhīrya|sthairya|śrī|kamal’|ākaraḥ
lakṣmī|ratn’|ākaraḥ satya|sandhā|sandhāna|śeva|dhiḥ,
Purī|sarva|dhurā|dhury’|ôdaryaḥ su|kṛta|sampadā
śreṣṭhī Yaśorvardhano ’sya maitrī|pātram ajāyata.

Aparasminn ahni rājā rāja|pāṭyām avāhayat
samaṃ Dhanāvahen’ âśvān dhārābhiḥ pañcabhir bhṛśam.
Atr’ ântare ’śvau vaṇij” ôpanītau nīra|da|dyutau
utkṣipta|hast’|āpya|pṛṣṭhau praṣṭhau vegān nabhasvataḥ.
Tatr’ âikatra nṛpo ’nyatr’ âdhiruhya sa Dhanāvahaḥ
saṃkṣipta|maṇḍalībhis tau vāhayāmāsatuś ciram.
Tataḥ padbhyāṃ kaśayā c’ āhatya muktau hayau syāt
muktvā sainyaṃ nṛpaṃ hṛtvā sa|mitram aṭavīṃ gatau.
Tataś ca tṛṭ|śuṣy|adāsyaḥ kṣmā|po ’brūta Dhanāvaham
‹tṛṣā vyasya bādhye taj jalaṃ pāyaya pāyaya.›
Vega|gacchad|hayen’ âpi dākṣyād āmalakī|drumāt
Dhanāvahena jagṛhe srāk kṣīr’|āmalaka|trikam.
Ekam āmalakaṃ rājño dattam āśvāsitaś ca saḥ

keeper of the treasury, 'Hey, fulfill all that he desires, day by day!'

The royal prostitute named Deva·datta, a receptacle of beauty, her form ornamented by the golden ornament of unfeigned affection, a reservoir of the amusements of sexual pleasure, young, her breasts swelling, became a worthy recipient of his pleasure, that one who was a recipient of the King's favor. A mass of the lotuses of the wealth which consists of generosity, courage, profundity, and perseverance, a mine of the jewels of prosperity, a treasury of contracts whose engagements are fulfilled, voracious to be harnessed with all the civic burdens, the merchant Yasho·várdhana was made a recipient of his friendship by means of abundant favors.

One day, the King and Dhanávaha were riding horses hard at the five paces on the royal track. At that moment, a merchant brought two horses, as brilliant as a cloud, their backs as high as one's upraised hands, faster than the speed of wind. Then the King mounted one of them and Dhanávaha the other. The two rode for a long time in small circuits. Then, the two horses were struck with feet and whips, and let fly, to see how they would go. They left the guard behind and, carrying the King and his friend, entered a wilderness. And the lord of the earth, in order not to be enslaved by the drying of thirst, said to Dhanávaha, 'I'm being bound by thirst, my friend, so give me water to drink, give me water!' And Dhanávaha, as his horse was galloping swiftly, with dexterity quickly plucked three milky *amálaka* fruits from an *amálaka* tree. He gave one *amálaka* to the King, who

punar|tṛṣi dvitīyaṃ ca tṛtīyaṃ ca punas|tṛṣi.

Atha prāptau taru|ṣaṇḍa|maṇḍitāṃ tau saro|bhuvam
bala|kṣayād vājinau tau sthitau tatr' āśmanāv iva.
Tābhyām uttirya tau yātau saras tatra jal'|ādinā
Dhanāvahen' ôpacere nṛpaḥ sainyaṃ tad anvagāt.
Rāṭ pure 'gāt punar|jātaṃ|manyo 'cīkarad utsavam
evaṃ śreṣṭhi|bhuktas tatra sukhaṃ jagmur dhanā dināḥ.
Dadhyau c' ‹âiṣa upakāra|grāhyo rāj" êti niścitam
kin tu mantor upakāram lumpen no v" êti mṛśyate?›
Tasya rājño 'neka|devy|upayācita|śat'|ôditaḥ
kul'|ādhāra|stambha eka|varṣa|putro Yugandharaḥ.
Dhāttry|aṅke vijane kv' âpi ten' āikṣi Dhana|sūnunā
dhātrī ten' ôdit" ‹âtr' âihi› tad|viśrambhāc ca s" âpyagāt.
Gṛhe rahaḥ sa bālāṃ tāṃ gopayitv" âmunā dade
peyaṃ khādyaṃ ca bhojyaṃ ca kumāra|krīḍanāni ca.
Proktā ca s" ‹âsti me kāryaṃ no gamyaṃ tat tvayā bahiḥ›
tayā prapanne sarvasmiṃs tan|mandiram asau 'pyadhāt.
Vivarṇ'|āsyaḥ kāṃ|diśīkaḥ paṭa|pracchanna|vigrahaḥ
sadanaṃ Devadattāyā jagām' âtha Dhan'|aṅga|jaḥ.
Abhyutthāy' āsanaṃ dattvā gauravād Devadattayā
viṣāda|kāraṇaṃ pṛṣṭo vyājahre Dhana|nandanaḥ.

recovered himself. He gave him the second when he was thirsty again, and the third when he was thirsty once more.

Then, having reached the bank of a lake which was decorated with a clump of trees, the two steeds, because of the diminution of their strength, halted there as if made of stone. The two dismounted from them and walked to the lake. There Dhanávaha attended to the King with water, etcetera. The guard caught up with them. The King returned to the city. Considering himself to be born again, he held a festival. Rich and poor had pleasure in it as they shared in the finest things. And Dhanávaha thought, 'Thus, the King can certainly be won over by a favor, but because of an offence, would he forget the favor, or would he consider me just the same?'

The King had a one-year-old son, prayed for one hundred 315
times in petitions to many goddesses, a pillar to uphold his family, Yugan·dhara. Dhana's son saw him in his nurse's lap in some secluded place. He said to the nurse, 'Come here!', and she, trusting in him, followed. And he secretly concealed the girl in his house and gave her milk, victuals, food, and toys for the prince. And he said to her, 'I have a job to do, so you musn't go outside.' She agreed to all, and he shut up his house. His face devoid of color, wondering where to flee, his body covered with a veil, Dhana's son arrived at the house of Deva·datta. Having risen and respectfully 320
proffered him a seat, Deva·datta asked him the cause of his despondency.

‹Kānte niśamyatām ady' â|kasmād dur|daiva|yogataḥ
mama hastād vipede śrī|rāja|sūnur Yugandharaḥ.
Kriyatāṃ tat kim atr' êti?› s" ākhyan ‹n' âiva tav' ôpari
rājño lokasya vā kasy' âpy evaṃ sambhāvanā priya?
Tat kiṃ dṛṣṭo 'si ken' âpi?› sa ūce ‹kenacin na hi
kin tu jñāyeya mā jātu|cchannaṃ syāt karma n' ēdṛśam.›
S" âbravīt ‹su|mate mā bhūḥ śyām'|āsyaś channa|cāry api
mā ca deś'|ântare yāsīḥ s'|āgastva|vyañjakaṃ hy adaḥ.
Kin tu prahṛṣṭa|vadanas tiṣṭher jāne 'smy ataḥ param
evam astv iti› sa procy' āgāt tadvac chreṣṭhi|veśmani.
Datt'|āsano niviṣṭo 'vag ‹mitr' âikante niviśyatām›
tathā|kṛte Dhana|sutaḥ sa|bhayaṃ śreṣṭhine 'bhyadhāt.

‹Mama hastād vipede śrī|rāja|sūnur Yugandharaḥ
yuktaṃ kim atra?› śreṣṭhy ūce ‹mitra dṛṣṭo 'si kenacit?›
‹N' êty› ukte 'nena so 'bhāṇīn ‹mā bhaiṣīs tiṣṭha nirvṛtaḥ
prāgvan nṛpa|kul'|ādau ca paribhrama yathā|ruci.›

Itaś ca:

Kul'|ādhārāṃ svaṃ kumāraṃ tam a|paśyann itas tataḥ
vyākulaḥ prekṣyāmāsa sarvataḥ sva|narair nṛpaḥ.
Tad" âiva Devadattā sā sva|parīvāra|bhāritā
rāja|dvāram upaid dvāḥ|sthas tāṃ ca rājñe nyavedayat.
Kalpaḥ prajā|pālakānām eṣa ity ākulo 'py asau
sadyaḥ prāveśayad imāṃ sā ca vyajñapayat prabhum.

'Listen, beloved. By accident, as a consequence of adverse fate, His Majesty the King's son Yugan·dhara has today died by my hand. So what is to be done about it?' She replied, 'Doesn't the King, the people, indeed, everyone have high regard for you, my dear? So were you seen by anyone?' He said, 'By no one at all. But I should recognize that such an event can by no means be secret.' She said, 'You are intelligent. Don't be gloomy-faced, although keeping a secret. And don't go abroad, since that would provide an indication of your guilt. But keeping a cheerful countenance, you should remain. I know what will result from this.' Having agreed to this, he went in the same manner to the house of the merchant. Given a chair, he sat down and said, 'Let us enter somewhere private, my friend.' That done, Dhana's son addressed the merchant with apprehension:

'His Majesty the King's son Yugan·dhara has been killed by my hand. What's the right thing to do about it?' The merchant said, 'Were you seen by anyone, my friend?' Upon his saying, 'No,' the merchant said, 'Don't be fearful. Remain calm, and as before move around in the royal palace and other places, at your pleasure.'

And then:

Looking here and there, the King did not see his son, the supporter of his family. Then, very worried because of this, he had his servants look everywhere. At that moment, Devadatta, carried by her attendants, arrived at the King's door, and the doorkeeper announced her to the King. And the King, confused because that was the prerogative of princes, had her brought in quickly. And she informed the King:

‹Prabho mano|ratho me ’bhūt
putra|pautr’|ādi|vṛddhibhiḥ
svāmī nyag|rodha|śākh” îva
vyāpsyaty āśā daśā api.
Nirbhāgya|cūlikāyās tu sadane me mad”|ônmadaḥ
kāmuko dattavān bhāṭīṃ dhāṭīm iva mano|bhuvaḥ.
Kṛtaṃ ca tat|kṛte bhaktaṃ bhojan’|âvasare punaḥ
dhātry|aṅka|stha|kumāro ’gād dur|daivān mama mandire.
Mattena tena ca kṣipto gṛhe praviśate śune
leṣṭur lagnaḥ kumārasya sa ca hā kīrti|śeṣya|bhūt.
Mah”|āgas|kāriṇī dhātrī naṣṭā kv’ âpi varāyikā
tad āgasā tena pāpāṃ māṃ kalpaya tilaṃ tilam.›

Tad ākarṇya nṛpaḥ sadyaḥ prāduḥ|ṣad|duḥkha|śalyitaḥ
muhuḥ karṣan śmaśruṃ cintā|srajaṃ yāvat sṛjaty alam.
Tāvad Yaśovardhano ’pi nṛpa|darśana|lolupaḥ
pradhānena prābhṛten’ ôpatasthe taṃ sthirā|patim.
Praṇamya bhūpatim asāv āsāmāsā yath”|ôciti
udīryatāṃ kāryam iti rājñ” ôkte śreṣṭhy avocata.

‹Dur|daiva|bhagna|bhāgyo ’smi prabho vijñapayāmi kim
tath” âpy a|nanya|gatikaḥ svāminaḥ svaṃ nivedaye.
Deva sva|gehe gav’|âkṣe līlay” âdya niṣeduṣā
mayā dṛṣṭo gṛha|dvāri praviśam muṇḍa|śūkaraḥ.
Tad|vāraṇāya mumuce līlā|yāṣṭiḥ prabo mayā
sā ca lagnā tatra daivād dhatry|aṅka|stha|kumārake.
Mamre kumāras tad|ghātāt tena pāpena pātakī
sādhayāmy agnim adhun” ânujānīhi su|nātha mām.›

'Sire, my heart's desire was that with increments of sons and grandsons and so on, Your Majesty would, like a tree growing upwards, pervade even the ten districts of the heavens. Now a lover, mad with desire, came to the house of me, the summit of misfortune, having paid a fee like the booty of the god of Love. Food had been prepared on account of this. Now at the time for eating, through an adverse fate, the prince, carried in the lap of the nurse, came to my house. And a dog having entered the house, that madman threw a clod of earth, which struck the prince, and alas! there is nothing left but his memory. The cause of this great crime, the wretched nurse, has disappeared somewhere. Guilty because of this crime, chop me into minute seeds.'

When he heard that, the King was immediately pierced by his manifest misfortune. As he continually plucked his beard, twisting ready the wreath of his cares. Yasho·várdhana, extremely desirous of seeing the King, was brought before the lord of the earth by the chief usher. He bowed to the King and sat in an appropriate place. Asked by the King to state what he wanted doing, the merchant said:

'My prosperity has been shattered by adverse fate, Your Majesty. How can I explain? Since I lack any other resource, I commit myself to Your Majesty. Your Majesty, as I sat relaxing today by the upper window of my house, I saw a tuskless boar entering through the house door. To ward it off, Your Majesty, I threw my sports-stick, and it accidentally struck the prince, who was there, held in the lap of his nurse. The prince died from its blow. Guilty of this crime, I shall prepare my funeral fire forthwith. Forgive me, good lord.'

Tayor mitho|viruddh'|ôktyā rājñaḥ śvāsaḥ sthiro 'bhavat
kumāra|sambhāvanayā manāk sādhāritaḥ kila.
Tata ūce nṛpaḥ ‹śreṣṭhis tattvo 'syāś ca na sarvathā
vatsasy' âmaṅgalaṃ brūhi tat|satyam a|bhayaṃ tava.›
Śreṣṭhī Yaśovardhano 'tha ‹kathaṃ katham api prabhoḥ
Dhanāvahāt kumārasya vināśaṃ pratyapādayat.
Dev' âiten' âgasā tasya mṛtis tan|mṛtir āvayoḥ
tad asmaj|jīviten' âiṣa jīvyād ity› evam aucyata.
Rāj" ōce ‹na vinaṣṭaṃ me kiñcid yen' âdya śodhitam
ekam āmalakaṃ tasya dvayam ady' âpi dhāraye.
Tad avaśyaṃ vayasyaṃ me 'tr' ānayasv' â|kuto|bhayam
tad|darśana|sudhā|vṛṣṭhyā mac|charīre 'stu nivṛtiḥ.›
Śreṣṭhī gatv" âtha veśyāyāḥ svasya rājñaś ca bhāṣitam
sarvaṃ nivedya Dhana|jam āhvayan nṛpa|mandire.

Tadā ca Dhana|sūr dadhyau ‹kva veśyā kv' ēdṛśī sthitiḥ
phaṭṭāṃ iva mayaṃ kīdṛk kīdṛg āmalakān nṛpaḥ.

Yad vā:

Saj|janaś candana|candraś candrikā hima|vālukā
sarva|loka|hitāy' âiva vihitāḥ padma|sadmanā.
Aṇun" âpy upakāren' ôpakāraṃ giri|sodaram
ye līlay" âpi dadhate tebhyaḥ sadbhyo namo namaḥ.
Aṇun" âpy a|kāren' ôpakāraṃ Meru|sodaram
kṛta|ghnā ye vinighnanti tebhyo 'pi vai namaḥ.
Tad avaśyaṃ pitṛ|vacaḥ parīṇāma|mano|ramam
tādṛśām uditaṃ kalpa|drumāṇām iva n' â|phalam.›

Through the mutually inconsistent statements of the two, the King's confidence was strengthened; indeed, it was somewhat supported by their respect for the prince. Thereupon the King said, 'By no means did the child's ill luck occur as a result of you or her. Tell the truth about it. Have no fear.' Then the merchant Yasho·várdhana said, 'Somehow the death of the prince occurred because of Dhanávaha. Your Majesty, this transgression has caused his death, and consequently the death of both. So with my life, let him continue to live.' Thus he declared. The King said, 'No loss has been incurred by me, since today one *amálaka* fruit was paid to him, but now I still owe two. Let my everlasting friend be brought here being free from fear from all quarters. Let my body be covered with the rain of the nectar of beholding him.' Then the merchant went, and, having informed him of all that was said by the prostitute, himself, and the King, summoned Dhana's son to the palace.

Thereupon Dhana's son thought, 'What with "prostitute" and what with such rectitude? What kind of king considers such injury a turban of honor because of an *amálaka* fruit?

Or rather:

A good man, the moon of sandal unguent, moonlight, and camphor were ordained by lotus-dwelling Brahma for the benefit of the whole world. Salutation, salutation to those good people who, in return for a minute favor, give a favor as large as a mountain. And salutation to even those bad people who, in return for a minute offence, unmindful disregard a favor akin to Mount Meru. So my father's advice was true, delightful in its consequence. The sayings of such people, as if of wishing-trees, are not fruitless."

Muhur|muhur mṛṣann evaṃ vismaya|smera|mānasaḥ
tato dhātrīṃ kumāraṃ c' ādāya tatr' āyayāv asau.
Nyaveśyata nṛp'|ôtsaṅge kumāras tena gauravāt
sākṣāt kṛṭya tam ātmānaṃ mumude yogi|vin nṛpaḥ.
Jagāda mudito rājā ‹kim etan mitra nāṭakam?›
Dhana|sūr avadad ‹dev' âvadhānād avadhāryatām.›
Pitṛ|vākya|parīkṣāyai gṛha|nirgaman'|ādikam
śrī|kumār'|âpahār'|ântaṃ sva|vṛttântaṃ jagāda saḥ.
Atha pṛthv"|îndur ācaṣṭ' ‹âtr' ānayasva sva|bandhavān›
jagād' âiṣa ‹davīyas tv ādetuṃ dev' âtra n' êśate.›
Dhana|sūr ati|nirbhandād āpṛcchya nṛpatiṃ tataḥ
tad|datta|vaibhavaḥ prāpa gṛhaṃ vardhāpanaṃ kṛtaṃ.
Iti kathānika|sindhu|dhav'|ântaraṃ
samavagāhya sadā Vasunanda bhōḥ
adhama|saṅga|viṣaṃ tyaja dūrataḥ
sa|tatam uttama|saṅga|sudhāṃ piba.
Tad etad vyasanaṃ hitvā bhuṅkṣva bhogān upasthitān
putr'|êndau dīvyati sphāyet pitror ānanda|sāgaraḥ.
Pitu|paryāyataḥ prāptā yā lakṣmīs te 'sti tan|mitim
praveda veda|garbho 'sau yaḥ prādān naḥ presedivān.»
Smitv" âth" āha Vasunandas «tāta ko 'pratyayas tava
maha"|ṛṣi|grantha|kathite dhātu|vād'|ādi|karmaṇi.
Kiñ ca pravṛttiḥ sat|puṃsāṃ na sva|bhog'|âpti|hetave
sūry|êndū bhrāmyata ibhau kim u sv'|ârthasya siddhaye.
Gaṇyā lakṣmy arjane kleśa|bhoga|bhraṃś'|ādayo na ca

Then, continuing to repeat this emphatically, his mind filled with wonder, he arrived at the palace, bringing the nurse and the prince. He respectfully placed the prince in the King's lap. Having placed him before his own eyes, the King, who knew what was fitting, rejoiced. The delighted King exclaimed, 'What is this drama, my friend?' Dhana's son said, 'Let it be reflected upon with attention, Your Majesty.' He related his whole story, beginning with his leaving home to test his father's statement, and ending with the taking of the prince. Then the moon for the earth declared, 'Bring your kinsmen here.' He replied, 'But it's too far for them to come here, Your Majesty.'

Dhana's son, having continued to beseech the King with great persistence, was exalted with honor by him. He reached home and a celebration was held. Thus, having bathed in the flowing streams of this short story, Vasu·nanda, son, always shun from afar the poison of association with the low; constantly drink the nectar of association with the highest. So, having abandoned this fruitless activity, enjoy the pleasures that are at hand. May the ocean of the parents' joy swell at the waxing of the moon of their son. See how much wealth has reached you through the course of the generations. Brahma, fraught with the Vedas, who bestowed it, has been gracious to us."

Vasu·nanda smiled and said, "What is this disbelief of yours, Father, in the results of alchemy and such, expounded in the books of the great sages? And what activity of true men isn't for the sake of their own pleasure? And don't the sun and the moon both orbit for the accomplishment of

bhū|sādhane pravarteran ni hi cakry|ādayo 'nyathā.
Tat tāta kim idaṃ vṛddha|bhāv'|āvir|bhāvakāṃ vacaḥ?»
ruṣā huṃ|kṛtya pitr" ôktaṃ «yat te rucyaṃ tad ācara.»
Ity uktv" ôrdhvaṃ rahaś citra|śālikāyāṃ pit" âgamat
bhuji|kṣaṇe Sudhavay" âpracchi putraḥ «kva te pitā?»
Putra ūce «n' âmba jāne» tato 'dhaḥ sarvato gṛhe
anviṣy' ôpari dṛṣṭo 'sau tay" ântaś citra|śālikam.
S" ākhyat tam «uttar' âdhastād
devān pūjaya bhuṅkṣva ca»
so 'bhāṇīn «n' ôttariṣyāmi»
tay" ôktaṃ «kena hetunā?»
Śreṣṭhy ūce «dhātu|vād'|ādi|vyasanāt svaira|cāriṇā
vigupto 'nena putreṇa sv'|āsyaṃ n' âkṣayituṃ kṣame.»
So 'tha tatra sthito 'bhuṅkto varco varco|gṛhe vyadhāt
na niryātir bahir jātu yayur evaṃ ghanā dināḥ.
Tatas tad|bandhu|mitr'|ādy upeyarus tan|niketanam
ūcuś ca «Vasumitraḥ kiṃ niś' îv' âhny api n' ēkṣyate.»
Sudhavā vyāharac «cchreṣṭhī raha upari tiṣṭhati»
tatas tayā darśyamāna|mārgās te 'gus tad|antikam.
Kadācin n' ēkṣyase śreṣṭhin kim aṅgaṃ te 'ṅga bādhate?»
Sudhav" âbruta «n' âsy' âṅgam bādhate bādhate sutaḥ.
Yato 'sau dhātu|vād'|ādi|vyasanī svaira|cary api
tal|lajjāto bahir n' âiti mahā|puruṣa eṣa bhoḥ.»
Vakti cej «janaḥ pṛcchec cet ‹tvat|putraḥ karoti kim?›

their own purpose? Wealth is to be reckoned at its acquisition, and not the trouble, loss of capital, etcetera. For don't universal monarchs and such in their subjugation of the world proceed in the same way? So, Father, isn't this advice a manifestation of senility?" His father angrily uttered a sound of disgust and said, "If that's what pleases you, go and do it." Having said that, his father went aloft to his private painted chamber. When it was time to eat, his mother asked, "Son, where is your father?" Her son said, "I don't know, Mommy." Then, having searched throughout the house below, she saw him above, by the painted chamber.

She said to him, "Come down, worship the gods, and eat." He said, "I'm not going to come down." She asked, "For what reason?" The merchant said, "I've been sent into hiding by this son who acts as he pleases because of his addiction to alchemy and such. I'm not able to look at his face." Then he remained there, and without having eaten, deposited his excrement in the privy. And thus he didn't go outside at all for many days.

Then his kinsmen, friends, etcetera, came to his house and said, "Why hasn't Vasu·mitra been seen, even in daytime just like at night?" Súdhava said, "The merchant is remaining in private upstairs." She showed them the way, and they entered his presence. "You haven't been seen for a long time, merchant. Is your body giving you some trouble?" Súdhava said, "His body is giving no trouble; his son is giving trouble. Since he is addicted to alchemy and such, acting as he pleases, through shame for him, this eminent man does not go outside, sirs." And he said, "If people ask

prativacmi tadā kiṃ tad gṛh'|ântar me sthitir varam.»

Vasunando 'tha tais tatra bahv āhūtaḥ samāgataḥ
mātulen' âbhāṇi «vatsa pitr|an|iṣṭhaṃ karoṣi kim?»
Bhāgneyaḥ sm' āha «kiñcit karomy asmy ucit'|êtarat»
vyājahār' êtaraḥ «kiṃ te dhātu|vād'|ādinā vada.»
«Arth'|ôpāye pravṛttiḥ kiṃ na kāry" êty?» āha yāmi|sūḥ
«bhāṇḍa|kray'|ādiḥ kiṃ n' ârth'|ôpāya ity?» āha mātulaḥ.
Svasrīyaḥ sa|smitaṃ sm' āha «kva Meruḥ kva ca sarṣapaḥ?»
jajalpa mātulo «lakṣmī kiṃ na dhātv|ādy a|kurvatām?»
Jāmeyo 'vag «na tādṛkṣā yādṛkṣā rasa|siddhitaḥ»
itaraḥ sm' āha «kiṃ na śrī rājñāṃ dhātv|ādy a|janatām?»
Kutapo 'brūta «k" êyaṃ śrīr dhātu|siddhi|ras'|âgrataḥ
vāg|ḍambaraiḥ kiṃ vā rasaṃ na rte maha"|rddhayaḥ?»
Smitv" âtha mātulo 'jalpad «rasa|siddhiṃ pravetsi kim?»
abhāṇīd bhānineyo 'pi lqdṛṣṭas tat|pustako mayā.»

Mātulo 'vag «raso jyotir|vidyā mantro japas tapaḥ
na hi pustaka|śiṣyasya vatsa sidhyanti kasyacit.
Tad amuṃ mati|kīrty|artha|dharma|bhraṃśa|nibandhanam
rasa|siddhi|bhramaṃ muñca siñca sv'|ācāra|bhū|ruhaṃ.»
Itthaṃ nivārito 'py eṣa yāvad ujjhati n' āgraham
tāvat tad|aṃśakaṃ datvā tair Vasumitrāt pṛthak|kṛtaḥ.
Tais tair dhūtair yāyajūkais tat tad vyasana|pāvake
Vasunando manda|matiḥ srāk cakre bhasmasād dhanam.

me, 'What is your son doing?' then what do I reply? So it is better for me to remain within the house."

Then urgently summoned there by them, Vasu·nanda came, and his maternal uncle asked, "My son, why are you acting against your father's wishes?" His nephew said, "What do I do that's other than right?" The other replied, "What do you want with alchemy and such? Tell me!" His nephew said, "Why shouldn't exertion be applied to a means to wealth?" The maternal uncle said, "Isn't merchandise, buying, and so on a means to wealth?" The nephew said, "What is Mount Meru compared to a mustard seed?" The uncle said, "But doesn't wealth belong to those who do not practice alchemy and such?" The nephew said, "That wealth is not as great as that obtained from mastery of alchemy." The other said, "Doesn't wealth belong to kings who do not know alchemy?" The nephew said, "What is that wealth superior to the mastery of alchemy? Or are great riches obtained by boastful statements without alchemy?" His uncle smiled and said, "How do you know, master of alchemy?" And the nephew said, "I've read a book on it."

The uncle said, "My son, alchemy, astrology, invocation, prayer, and asceticism do not accrue to any student of books. So abandon this whirlpool of alchemy, which entails the ruin of intellect, reputation, wealth, and religion, and sprinkle the shoots from the ground of your own good conduct." Since, despite being thus opposed, he did not abandon his obstinate whim, they gave him his share of his inheritance, and he sundered himself from Vasu·mitra. In the fire of various fruitless efforts, with various constantly pious swindlers, slow-witted Vasu·nanda quickly burnt all

Ken' âpi yoginā sārdhaṃ lobhinā lobhanas tataḥ
nidhi|lābhāya paryāṭīd asau giri|van'|ādiṣu.

Palāśa|potakaṃ kv' âpi tau ca vīkṣya parīkṣya ca
sv'|âdīna|śeva|dhiṃ|manyau vyadhattām akhilaṃ vidhim.
Adhijya|dhanv|ātta|vāṇo 'bhūd yogy uttara|sādhakaḥ
Vasunandas tu khanako 'bhūc c' âdhyakṣaḥ kṣaṇān nidhiḥ.
Viśvasta|ghātī yogī taṃ gāḍham āhatya marmaṇi
nidhiṃ pāpa|nidhiṃ c' ôgraṃ samādāya palāyata.
Vasunando manda|bhāgyaḥ paścāt tāpa|pratapta|hṛt
rakt'|āsakta|kīṭikābhiś cilātī|putravat kṣataḥ,
A|śaktaḥ padam utthātuṃ sva|nind'|âlpa|kaṣāyavān
vimadhya|guṇair badhvā manuj'|āyur vyapadyata.

Bhārate 'tr' âiva Pañcāleṣv asti Kāmpīla|pattanam
div'|âukasāṃ pattanasy' â|pratibimbaṃ nu bimbakam.
Tatra Padmaratho rājā sura|rāj'|âgrajaḥ kila
tasya Paulomy|agraj" êva devī Padmāvatī babhau.
Tasyāḥ kukṣau Vasunanda|jīvaḥ pīva|bhāgya|bhāk
sañcakrāma kramāj jātas tātasya pratibimbavat.
Nānā|vardhāpanair ek'|âhavad ekādaś'|âhake
vyatīyuṣi dvādaśe 'hni mahair ati|mahīyasi,
Śrī|Kanakaratha iti nāma daivatam adbhutam
rājā saṃsthāpayāñcakre tata putre śubh'|âukasi.

his wealth to ashes. Then that avaricious man in company with an avaricious sorcerer, wandered about in mountains, forests, etcetera, trying to find treasure.

And having seen in some place a *palásha* sprout, they inspected it, and, considering that a hoard of treasure was at their mastery, performed their entire ritual. The sorcerer, an excellent magician, produced a sound from his taught bowstring, while Vasu·nanda was the digger. In a trice, the treasure appeared before their eyes. The sorcerer, a murderer of the trustful, struck him with a mighty blow on a mortal spot, and, having collected that treasure and a dreadful treasure of evil, ran away. After that, unfortunate Vasu·nanda, his interior tortured by heat, rent, like the son of a fly-catching woman, by insects fastened on his blood, unable to stand, possessing scant medicine for his injury, having, by means of his middling good qualities, taken hold of human rebirth, perished.

Here in this continent of Bhárata, in the country of the Panchálas, is a city, Kampíla, surely the unreflected image of the city of the dwellings of the gods. There Padma·ratha was king, the first born son of the king of the god, so they say. His queen Padmávati was like the first born daughter of Paulómi. The soul of Vasu·nanda, possessed of abundant good fortune, entered her womb, and in due course was born, the image of his father. Eleven days having passed like one day in varied festivities, on the twelfth day, even greater in its festivities, the King gave the wonderful divine name 'His Highness Kánaka·ratha' to his son, an abode of good fortune.

Kramāt pravardhamāno 'sau kalā|grahaṇa|karmaṭhaḥ
vidyā|nadī|nad"|īśāy'|ôpādhyāyāya samārpyata.
So 'nukramāt tad|abhyāse
'bhyasyamānaḥ kal"|âkalaḥ
bāly'|âmbhodheḥ kāl"|âmbhodheḥ
pāra|dṛṣv" âbhavat samam.
Tato guruḥ sa|kumāro gatvā bhūpaṃ vyajijñapat
«kalā|sarva|svam etasya sa|rahasyaṃ may" ârpyata.»
Suvarṇa|vastra|tāmbūla|prabhṛty asmai prabhūtaśaḥ
nṛpaḥ kṛta|jño datv" âpy an|ṛṇaṃ|manyo babhūva na.
Guruṇ" ôdvāhitaṃ vīkṣya taṃ kumāraṃ kalāḥ kila
kalā|patrāṇi rāṭ|kanyā bhūpas ten' ôdavāhayat.

«Pariṇītaḥ kumāro 'dya rāja|pāṭīṃ vidhāsyati
udyad|dyu|lobhā pūḥ śobhā sarvataḥ kāryatām iti.»
Rāj"|ādiṣṭa|pratihāra|nara|vakyena nāgaraiḥ
sadyaḥ sva|sva|gṛh'|âṭṭ'|ādau śobh" â|dṛṣṭa|carī|kṛtā.
Śṛṅgāra|prasphārita|śrī|raty|Airāvaṇa|vāraṇaḥ
vilebhe śrī|kumārāya kar'|îndo jaya|maṅgalaḥ.
Kumāraḥ sa|parīvāraḥ prasphurac|chatra|cāmaraḥ
tam adhyāsāmāsa rasāj jayanta iva nūtanaḥ.
Śacī|saciva|śakra|śrīr ṇrpaḥ Padmāvatī|sakhaḥ
jaya|kuñjaram ārūḍhaḥ kumārasy' ânugo 'bhavat.

In course of time, he thrived and became capable of apprehending the arts. He was handed over to an instructor, an ocean of the rivers of knowledge. He, in study with him, studying all the arts in due order, became together one who had seen the far shore of the ocean of childhood and the ocean of the arts. Then the teacher taking the prince went and informed the King, "I have caused him to acquire the entirety of the arts, together with their secret doctrines." The King, who knew what was fitting, even having given him gold, garments, betel, etcetera, in copious amounts, did not become one who considered that he was free from debt. The King, seeing that the prince had been truly married to the arts by the teacher, had him married to the daughters of kings, who were vessels of the arts.

"The prince has been married. Today he will make a royal progress. Let the city be made beautiful, desirous of reaching heaven." Informed by the servants of the chamberlains of these orders of the King, the citizens, in their own homes, the markets, and so on, made it as beautiful as it had never appeared before. A state elephant, an auspicious omen of victory, surpassing Airávana, the elephant of Indra, in its enjoyment of the insignia of its extensive covering of ornamental marks, was presented to his highness the prince. The prince, accompanied by his retinue, with the flywhisks and the royal parasol gleaming forth, took his seat on it, through his character like the young god of war. The glory of the king of the gods is the companionship of his wife. The King, accompanied by Padmávati, mounted the royal elephant, and became a follower of the prince.

Sāmant'|âmātya|senā|nī|pratihār'|ādayas tataḥ
hasty|aśva|syandan'|āsīnā rājānām anuvavrajuḥ.
Purataḥ pārśvataḥ pṛṣṭhe sarveṣāṃ sarvato 'pi hi
padātayo 'bhavan nānā|śastra|bhīṣaṇa|pāṇayaḥ.
Prati|haṭṭaṃ prati|gṛhaṃ prati|rathyaṃ prati|prapam
paśyan kumāro vipaṇi|vīthīṃ prāptaḥ pramodataḥ.
Puraṃ purandara|pura|suṣamā|paśyato|haram
paśyan kumāro vipaṇi|vīthīṃ prāptaḥ pramodataḥ.

Tatra ca:

Ratna|puñjaiḥ ratna|gireḥ khānivad ratna|haṭṭikāṃ
svarṇ'|êṣṭakābhiḥ svarṇ'|âṭṭān so 'paśyat Meru|bandhuvat.
Mene bhār"|âgraśo rūpyai rūpy'|âhaṭṭān rūpya|śailavat
candanaiś candan'|ôrvāḥ sa sakhīṃ candana|haṭṭikām.

Danta|vrātair Vindhya|bandhūn iva dant'|āpaṇān asau
tais tair dūṣyair dauṣyik'|âṭṭāṃs tat tat khānīr amanyata.
ṭaṅka|śālām iv' âmāṃsta s' âiṣa nāṇaka|haṭṭikām
pravāl'|ādi|maṇī|haṭṭān ratn'|ākara|gṛhān iva.
Gandha|dhūly|ādy|āpaṇaiś ca dhūlī|śeṣāṃs tad|ākarān
gandhik'|âṭṭaiś ca so 'jñāsīdd Himālaya|man'|âuṣadhim.
Ghṛt'|ôd'|âvataraṃ s' âiṣa ghṛta|haṭṭikay" âbudhat
dhāny|āpaṇaiś ca dur|bhikṣaṃ dur|bhikṣam kṣoṇi|maṇḍale.
Nālikera|pūga|pūgaiḥ Kauṅkaṇa|riddhiṃ tad|āpaṇe
tāmbūlika|vipaṇyāṃ sa mene tad|vāṭik'|āgamam.

The barons, ministers, generals, chamberlains, etcetera, seated on elephants, horses, or in carriages, followed the King. In front, alongside, at the back, indeed all around them all, were footsoldiers, their hands formidable with weapons of various kinds. Looking at every market, every house, every carriage, every fountain, the prince was delighted when he reached the rows of shops. Looking at the city, stealing before one's eyes the beauty of the city of Indra, the prince was delighted when he reached the rows of shops.

And there:

He saw the jewel market like a mine for a mountain of jewels with its masses of jewels and the gold market like a built Mount Meru with its bricks of gold. He thought that the silver marts were like mountain ranges of silver with their heaps of tons, and that the sandalwood market was friend to an earth of sandalwood with its amounts of sandalwood.

He considered that the ivory shops were like kin to the Vindhya mountains with their piles of ivory, and the cloth markets were like mines of whatever cloth they held. He considered the money market was like a minting place of coins, and the shops of coral and other gems were like the habitations of jewel mines. And with the shops of perfumed powder and such he experienced an offering of powder and rich sources of it, and with the shops of the perfume merchants, he experienced a drug for the mind of the Himalayas. The clarified butter market made him think that a lake of clarified butter had descended, and the grain merchants shops, that there was a famine of famines for the orb of the world. The amounts of coconuts and *puga* nuts made him

Ity evaṃ vipaṇi|śreṇyāḥ śriyaṃ vīkṣya narendra|sūḥ
sāmant'|âmātya|veśmāni rāja|veśmavad aikṣata.
Koṭi|dhvaja|dhvaja|koṭyā vitānita|vitānakam
sa puraṃ paritaḥ paśyan divaṃ tṛṇam ajīgaṇat.
Tad āpaṇa|śrī|sāmant'|āvāsa|koṭi|dhvaj'|ēkṣaṇāt
lobh'|āditse kumārasya hṛdi prāgvad udīyatuḥ.
Itthaṃ bhrāntvā purīṃ sarvāṃ sa|kumāro nar'|ēśvaraḥ
vaijayantaṃ vai jayantaṃ svaṃ prāsādaṃ samāsadat.
Kṣane 'tra kṣoṇi|tilako vyajñapyata purodhasā
«majjyatāṃ sajjyatāṃ deva dev'|ârcanam anuttaram.»

Tatas tathā|kṛte rājñā sadyaḥ sūdo nyavedayat
«deva bhojana|vel" êti» tato 'sau bhuji|maṇḍape
Kumār'|âmātya|sāmantaiḥ saha bhuktvā yath"|ôcitam
vilepan'|ādyaiḥ sammānya sāmant'|ādīn visṛṣṭavān.
Nirjane citra|śālāyām atha Padmaratho nṛpaḥ
śayyām adhyāsta Padmavaty api tatr' āgamat tadā.
Kumāraḥ Kanakarathaḥ sannidhāy' âbhyadhāt tataḥ
«vijñāpsur asmi tac Cūtamañjarī preṣyatāṃ bahiḥ.»
Rāj" ācakhyāva «a|doṣ" êyaṃ sadā camara|dhāriṇī
na rahasyaṃ bhinatty eṣā» «devo vett' îty» avak sutaḥ.
«Dev' âivaṃ me mano|rājyaṃ yadi Brahm'|âṇḍa|maṇḍape

think that the produce of the Káunkana region was in its market; in the betel market, he thought that its plantation had come.

The King's son, having thus gazed at the wealth of the line of shops, beheld the palaces of the barons and ministers, as if they were the palaces of kings. Gazing all around the city with its awnings filled with a billion standards of billionaires, he reckoned heaven as a straw. Then, as a consequence of his viewing the wealth in the shops, the dwellings of the barons, and the standards of the billionaires, greed and possessiveness, as before, arose in the prince's heart. Having thus toured the entire city, the King, together with the prince, entered his own palace, which truly surpassed the palace of Indra. At that moment, the King was addressed by his chaplain, "Your Majesty, let a ceremony of worship of the gods, second to none, be entered into and followed through."

Then as soon as this had been performed by the King according to rule, the cook announced, "It's dinner time, Your Majesty." Then he dined in the dining hall in company with the prince, ministers, and barons, and having paid them respect with unguent and such, as was fitting, he dismissed the barons and the others. The King Padma·ratha went to rest in private on the couch in his painted chamber, and Padmávati joined him there. Then prince Kánaka·ratha approached and said, "I want to tell you something, so let Chuta·mánjari be sent outside." The King said, "She is free from fault. The flywhisk bearer never breaks a confidence." His son said, "Your Majesty knows best." "Your Majesty, it is indeed my realm of fancy that the power and reputation of Your Majesty, an Indra for the world, will by their own will

dig|danti|daśana|stambha|valayair a|cal'|â|cale,
Sūryā|candra|pradīpābhyāṃ nity'|ôdyata|taraṅgite
tāra|tāra|cakra|vāla|vālakair ati|mālite,
Pratāpa|kīrtī devasya bhū|śakrasy' ātma|sambhave
sv'|êcchayā divi Jayanta|Jayantyāv iva dīvyataḥ.»
Smitvā sm' āha mahī|candraḥ putra|pauruṣa|vismitaḥ
«vats' â|tucch'|êccha ko nāma tav' êcchā|pratibandhakaḥ?»

Kumāro vyāharad «deva yasya kośo 'mbu|rāśivat
a|kṣayaḥ śaśvat svādhīnaḥ svādhīnaṃ tasya bhūtalam.
Sa c' â|kṣayo 'khila|kṣoṇi|pāla|lakṣmī|svayaṃ|grahāt
tad|grahaś ca catur|aṅga|camū|sampan|nibandhanaḥ.
Catur|aṅgā camūḥ svāmin svādhīnā dāna|śālinaḥ
dānaṃ ca kośāt kośaś ca śemuṣī|vimukhe katham?

Kathaṃ matis tasya yasya rājye lakṣmī|madālasāḥ
koṭi|dhvajān ucchrayante kirāṭā nara|kīṭakāḥ?
Vijigīṣuḥ sa ev' êha vipakṣa|kṣapaṇa|kṣaṃāḥ
yasya prajāḥ śrī|madena na mādyanti niraṅkuśāḥ.

Prajānāṃ tāvad eva svaṃ yuktaṃ jīvanti yāvatā
śeṣaṃ tu nṛpa|kośa|sthaṃ vipakṣa|kṣoda|kovidam.
Vaṇijām api yā lakṣmīḥ s" âpi devasya n' ēkṣyate
deva|pādā vaṇijo vā rājāno 'tr' êti vedmi na.
Bhaṇḍ'|āgāra|sāram eṣāṃ tad gṛhītvā prabho kuru
puṣkalaṃ tena pādāta|prabhṛti prabalaṃ balam.

increase throughout the festive pavilion of the self-existent world, the egg of Brahma, its earth rendered unmoving by the beams on the pillars of the elephants of the quarters, the waves of its seas constantly attracted upwards by the twin lights of the sun and the moon, profusely garlanded with the circles of multitudes of radiant stars, like Jayánta and Jayánti in heaven."

The King, smiling in wonder at his son's manliness, said, 435
"My son whose wishes are not trifling, what, pray, is the impediment to your wish?"

The prince replied, "Your Majesty, he who has at his command an imperishable, undecaying accumulation of wealth, like the accumulation of the waters of the ocean, has at his command the surface of the earth. And imperishable wealth is gained from the seizing of the wealth of the kings of the entire earth. And the seizure of that is dependent on the possession of an army of the four divisions.

How can he be wise in whose kingdom merchants, slothful in the drunkenness of their wealth, human worms, erect a billion banners? And he who is desirous of conquering will, 440
therefore, not have his subjects uncontrollable and drunk with wealth, capable of being conquered by his opponents.

As long as the subjects possess their own money, Your Majesty, they will continue to live like that, but the remainder, who are dependent on the King's money, are skilled in crushing the enemy. And the wealth of merchants is not even conceivable belonging to a king. I don't know who are the royal personages in this regard, merchants or kings. So seize it, the wealth from their treasuries, and with it create a powerful army complete with numerous infantry, etcetera.

Tato dig|yātray" âśv'|êbha|kośān kṣudra|mahī|bhujāṃ
gṛhāṇ' âivaṃ ca mahatām apy a|śeṣaṃ grahīṣyati.
Ath' ôdyat|kośo bhū|pīṭhaṃ vaṇṭhībhūt'|âri|maṇḍalam
nabhas|talaṃ ravir iv' âikas tvam udyotayiṣyasi.
Ati|tīkṣṇo baddha|muṣṭir nistriṃśo malino 'pi ca
a|khaṇḍa|dhāro yad asis tat kośasya vijṛmbhitam.»

Tato 'brūta sutaṃ bhūpaḥ palit'|âṅkura|karburam
tila|tandulitaṃ śmaśr' ûtkṣipya dakṣiṇa|pāṇinā.
«Iyac|ciraṃ mayā vatsa n'|âkṣatram iti nirmame
adhunā kiṃ kṛte kāryam a|kāryam idam īdṛśam?

Kiñ ca:

Bhūpaḥ śaraṇyaḥ prajānāṃ tābhyo druhyati ced asau
tac caura|caraṭ'|ādīnāṃ ten' āupādhyāyakaṃ dadhe.

Api ca:

Na naḥ ken' âpi pūrveṇa puṃs" âitat kv' âpi nirmame
tad a|dharmam amuṃ kuryāṃ kīrti|dharma|haraṃ katham?»

Ath' ākhyat Kanakaratho «dharmaḥ kāryaḥ satāṃ sadā
vijñapyate may" âpy evaṃ deva tasy' âiva vṛddhaye.

Yataḥ:

Para|cakr'|āgame deva gṛhāṇi darśanāni ca
vilupyante 'tha dahyanti tad dharmo vairi|vāraṇaṃ.
Na vairi|vāraṇe śakto nṛpo syād bala|varjitaḥ
na ca kośa|vihīnasya rājñaḥ syāt puṣkalaṃ balam.

Then, making an advance in all directions, seize the horses, elephants, and treasure of the minor kings, and thus you will seize everything from the major. Then, your wealth increasing, you alone will illuminate the throne of the earth, the countries of your enemies having been apportioned, like the sun illuminating the firmament of the sky. Since a sword that is very keen, held in a clenched fist, merciless, and, although tarnished, is entirely sharp, is a manifestation of wealth."

Then the King, plucking with his right hand his beard flecked with hairs of grey, like rice mixed with sesamum, said to his son: "My son, for so long I have acted in accordance with the ethics of the regal order. So now on what account should such an improper action be performed?

And besides:

A king affords protection to the subjects. If he injures them, he provides a precept for thieves, spies, and such.

And what's more:

No man of our family has ever done this. So how could I perform an unrighteous action, destructive to reputation and righteousness?"

Then Kánaka·ratha said, "Righteousness should ever be performed by good people. I spoke this way, Your Majesty, in order to promote that very thing.

Since:

At the coming of an enemy army, Your Majesty, homes and teachings are confounded then destroyed, so righteousness is the resisting of enemies. The king who is able to resist his enemies is not deprived of power, and the power of a king who is deprived of money is incomplete. And kings

Kośaś ca śulka|mātreṇa kiyān syād deva bhū|bhujām
tat praj'|ârth|graheṇ' âpi tad|rakṣā dharmam eva hi.
Vimucya jīvikā|mātraṃ śeṣasy' âpahṛtāv api
deva kiñ cid dhanen' âpi prajā jīvanti saravataḥ.
Yac c' ādiṣṭaṃ deva|pādair ‹n' êdaṃ naḥ pūrva|jaiḥ› ‹kṛtam
taiś c' â|kṛtaṃ kariṣyāmi kathaṃ vats' âsmi samprati›,
Tatr' â|prasādaḥ kartavyaḥ na me devena jalpataḥ
ten' âiva te pūrvajā naḥ stoka|lok'|âdhipāḥ khalu?

kiñ ca:

Dānena dharmaḥ kīrtiś ca dānaṃ c' ârthaṃ vinā katham
śulk'|āgataṃ ca dadato rājño jīved balaṃ katham?»

Atha Padmarathaḥ prāha «vetsi vats' ôcitaṃ sphuṭam
‹sva|prajā daṇḍanīy" êty› akṣarāṇi na śṛṇomi tu.
Yac ca te su|vicāreṇa tv āyati pratibhāsate
tatra putra pavitr'|ātman pratipanthī bhavāmi na.»
Lubdh'|âvatāraḥ kumāraḥ pitaraṃ vyāharat tataḥ
«ya ete tāta sāmantāḥ samantān nitya|sevinaḥ,
Te 'pi ‹jī|vādiś' êty› uccair vādino 'pi dur|āśayāḥ
pāra|tantry|a|sukh'|ôcchityai deva|pād'|âpadeśinaḥ,
Tad amī kośa|hasty|aśv'|âpahārāt sva|sva|maṇḍale
preṣyatām saṃhatā n' âite śubhā krūra|grahā iva.

gain such wealth in the form of taxation, Your Majesty. So, by taking the money of the subjects, protection is provided for them; that certainly is righteousness. And by leaving them enough to live on upon the confiscation of the remainder, Your Majesty, the subjects will survive very well on just a small amount of money. And what Your Majesty said, "This has not been done by our forefathers," and, "How can I now do what was not done by them, my son?" that must be treated with disapprobation, since didn't Your Majesty tell me that it was certainly for that reason that our forefathers were kings over a small territory?

And besides:

Righteousness and reputation come through liberality, and how can liberality exist without money? And how can the power of a king who grants remission of taxes continue to thrive?"

Then Padma·ratha said, "You evidently know what's right, son, but I don't give ear to the words, 'One should punish one's own subjects.' Since the future is made manifest through your excellent powers of discrimination, I shall not become an obstacle on the way there, my pure-minded son." An incarnation of greed, the prince thereupon addressed his father, "These here barons, Father, who constantly attend on all sides, and although loftily addressed as 'Your excellence, sir,' are malevolent—let them be given the pretext by Your Majesty that it is to remove their displeasure in their dependance on another, then, after taking their money, elephants, and horses, let them be sent back to to their own districts. Gathered together, they are not propitious, like inauspicious planets.

Yataḥ:

Koś'|ādi|bala|sampūrṇā mitho|melaka|dur|grahāḥ
sāmantā na narendrasya vaśyāḥ syur bhujagā iva.

Tathā:

Ati|prasādo dhī|ślagh" âparādha|sahanaṃ tathā
mantriṇām api c' ônmāda|hetur netur hitāya na.
‹Idaṃ evaṃ śubhaṃ kāryam ity› ukte 'pi hi mantribhiḥ
tad|utkarṣ'|âpakarṣāya vicārya svayam añjasā.
‹N' âivam etac chubhaṃ kāryaṃ kiṃ tv evam iti› bhū|bhujā
kiñ cid viśiṣya vā sarvaṃ sv'|ôpajñam iva darśyate.

kiñ ca:

Parihāryaḥ parihāsaḥ saha sāmanta|mantribhiḥ
anyathā saṃgharṣato '|bhī ājñāṃ laṅghayur īśatuḥ.»

Ity ukte sūnunā prāṇi|priya|putro 'vadan nṛpaḥ
«vats' ôcitaṃ tvam ādhatsva śrayiṣye 'ntaḥ|puraṃ tv aham.»
Putro 'vocat «tāta rājya|phalaṃ viṣaya|mānanam
tad ittham eva na punā rājya|cint"|ârdit'|ātmanām.»

Tataḥ Padmāvatī|devyā vyājahre «deva dhī|nidhe
na kumār'|ôktam ity eva kāryaṃ kin tu vivecitam.»
Rāj" ākhyad «devi putr'|ôktaṃ bāl'|âgram api n' ânyathā»
smitv" âha devī «devasy' âṅga|bhūr vaktv anyathā katham?
Mayā tu deva|pādānām anurodhān nyagadyata.»
etac ca Cūtamañjary" âśrāvi nediṣṭy" âkhilam.

Since:

When filled with strength through their wealth and so on, the barons, inauspicious planets in mutual conjunction, would not be obedient to the King's will, like serpents.

Like so:

As over-calmness, a trusting nature, and patience at offences are the cause of neglect even in ministers, they are not suitable for the leader. For when ministers say, 'This is certainly a righteous action,' the King straight away should himself determine whether it for his prosperity or the reverse, saying 'Indeed this is not a righteous action, but nevertheless it will be carried out.' Make some attempt at distinction, even if all appears as if it's self-determined.

Moreover:

Joking with the barons and ministers should be avoided, otherwise, having become fearless through mutual contact, they will neglect the commands of their master."

That's what the son said. The King, to whom his son was as dear as life, said, "You make the proper arrangements, my son, but I shall remain in the palace." The son said, "Father, the fruit of kingship is the honor paid to sensual enjoyments, but that is not so with those whose minds are tormented with the cares of kingship."

Thereupon, Queen Padmávati said, "Your Majesty, you are a treasure of intelligence. What the prince said will not actually be put into effect, but it was well considered." The King said, "My queen, what our son said, although spoken at the end of boyhood, will not be other than done. The queen smiled and said. "How can it be other than done when the speaker is Your Majesty's son? But I spoke with

Sā c' ânuraktā sāmante Devarāje yathā sacī
tato 'sau tasya rahasi tan niḥ|śeṣakam acīkathat.
So 'tha dadhyāv «iyaṃ teṣām ullāpān vārit" âpi cet
vakti me tad asau matkān ath' âiryāt teṣu vakṣyati.
Parīkṣituṃ me 'tha bhāvaṃ saṃdiṣṭā bhū|bhuj" êty asau
tath" âpi me 'syāṃ gāmbhīrye guṇo doṣo 'nyathā punaḥ.

Yataḥ:

Māy"|āvarta|dur|antānāṃ yoṣitāṃ saritāṃ iva
viśrabdho mugdhako 'vaśyaṃ vinaśyati vinaśyati.»
Tato 'vahitthām āsthāya sāmanto 'brūta tāṃ prati
«rājya|stambhaḥ kumāro 'smaj|jīviten' âpi jīvatām.
Tad|arthe jīvitam api hy asmākam upayokṣyate
yat tu koś'|âśv'|êbha|mukhyaṃ vikalpo 'py atra n' âsti naḥ.»
Ity a|tuccham asāv uktvā pramugdhā etayā saha
prātar mita|parīvāro bhūpaṃ rāja|kule 'namat.

Rājñā n' ābhāṣy asau prāgvan n' ânye sāmanta|mantriṇaḥ
tato mene Devarājaḥ satyʼ|ôktiṃ Cūtamañjarīm.
Bah' ûtthite nṛp'|āsthāne parihāsa|ras'|ôrmibhiḥ
tad|upajñair n' âiva rājñaḥ parihāso vyabodhyata.
Utthāya Devarājo 'gāt sv'|āvase bhujy an|antaram
gatvā vāse Vatsarāja|sāmantasy' âbravīd iti.

respect for Your Majesty's honored feet." And Chuta·mánjari, who was very close by, overheard this in its entirety.

Now she was devoted to the baron Deva·raja since she was his mistress. So then she related it all to him in private. Then he thought, "If, even though restrained by their flattery, she tells this to me, then, although restrained by my authority, she will speak among them. If it is so that she has been sent by the King to test my disposition, there would be excellence in my subtlety regarding her, but otherwise a fault.

Since:

The deluded fool who places his confidence in women, who, like rivers, are without end in their rolling forth of deceptions, is inevitably destroyed, destroyed." Then, resorting to dissimulation, the baron said to her, "The prince is the pillar of the kingdom. Let him live even by means of my livelihood. I have no hesitation about the fact that my livelihood, beginning with my money, horses, and elephants will be employed for that purpose." He said this very seriously, and she was fooled. In the morning, accompanied by small entourage, he went with her and paid his respects to the King in the palace.

He was not addressed by the King as before, and nor were the other barons and ministers. The Deva·raja realised that Chuta·mánjari had spoken the truth. Although the King's hall of audience was lifted by billows of the essence of mirth, the King's mirth was not aroused by his inventions. Deva·raja left and went to his own home to eat. Immediately after he went to the abode of the baron Vatsa·raja, and said: "I have endowed His Highness the prince with auspicious

«Pāṇi|graha|māṅgalikyaṃ śrī|kumarasya yujyate
dvau dvau gajau turaṅgāś ca vastr'|âlaṅkaraṇāni ca.»
So 'vadat «s' âiṣa naḥ sarvaṃ jighṛkṣuḥ svayam eva bhoḥ»
sa|bhayaṃ «katham ity?» ukte Devarājena so 'bhyadhāt.

«Jayaśrī vallabhā me 'sti sā Durgadeva|śreṣṭhinaḥ
patnyā Lakṣmyā sakh" îty sva|gṛhe bhoktuṃ nyamantryata.
Bhuñjānā paṭṭa|śālāyām eṣ" âpavarak'|âgrataḥ
vartāḥ prāvartayal Lakṣmyā sārdhāṃ prema|sudh'|ôrmivat.
Itaś c' âpavarka|stho Durgadevo vyacintayat
‹vārtā|prasaktā Jayaśrī na me śroṣyati bhāṣitam.›
Iti Sāgaradatt'|ākhyaṃ sa sva|mitram avārtayat
suhṛde sva|rahasyaṃ hi janaiḥ prāyaḥ prakāsyate.
‹Mama sūnor Durgaraveḥ prema|pātraṃ vilāsinī
Vasantaśrī nṛpa|kula|raho|vārtām acīkathat.

«Adya śayyā|māṅgalikyam rājñaḥ kṛtvā nivṛttya ca
yāvad dvāḥ|sthen' ālapāmi śayyāṃ tāvan nṛpo 'śrayat.
Śrī|kumāraś ca devī ca tatr' āsīnau yath"|ôcitam
kumārō vyākaral lobha|parigraha|khanir nṛpam.

‹Dev' āropya kim apy āgo grāmān ādatsva mantriṇām
ucitaṃ daṇḍam ādāya deyās teṣām amī punaḥ.
Paunaḥ|punyen' êti teṣāṃ sarva|svam api saṃhara
vaṇijaḥ śulk'|ādi|doṣ'|āropād daṇḍyā muhur|muhuḥ.
Sāmantān brūhi «bho nitya|sevayā vo mahān vyayaḥ
tat sva|deśe yāta kārye vyāhṛtā drutam eta ca.»
Tato 'mī nitya|pārśva|sthāḥ kad" âpy unmārga|gāminaḥ
sannipāta|kṛto deva duś|cikitsyās tri|dhātuvat.

wishes for his wedding, two pairs of elephants, swift steeds, clothes and jewellery." He replied, "That one wants to take all our property, good sir," and upon Deva·raja's fearfully asking, "How?" Vatsa·raja said:

"Jaya·shri is my beloved. She was invited by Lakshmi, the wife of the merchant Durga·deva to go dine at her home because she is her friend. Dining under an awning in front of the inner apartment, she began to converse with Lakshmi, as if with billows of the nectar of affection. And Durga·deva, who was in the inner apartment, thought 'Jaya·shri is intent on her conversation. She won't hear what I say.' And so he began to talk to his friend named Ságara·datta, for people usually reveal even their secrets to a friend: 'The prostitute Vasánta·shri, a vessel of affection for my son Durga·ravi, has related to him the secret policy of the royal family:

"Today, I made love with the King. After retiring, as I stood talking with the doorkeeper, the King came and sat on the couch. And as His Highness the prince and the Queen were sitting there in their appropriate places, the prince, a mine of greed and possessiveness, said to the King:

'Your Majesty, having charged the ministers with some offence, reclaim their villages. Then, having taken suitable fines, give them back to them. Doing this repeatedly, lay hold of all their wealth. By charging them with tax evasion and so on, let the merchants be fined time and time again. And tell the barons, "Good sirs, your constant attendance is a great expense to you, so return to your own lands. You've been told why—go quickly!" Since, whenever they proceed along the wrong way constantly by each other's side, they form a destructive combination, Your Majesty,

Ek'|âikaśas tu hūtānāṃ kañcid āropya dur|nayam
hasty|aśva|koś'|âpahārāt teṣāṃ syān nigrahaḥ sukhāt.‹
Ity antar jalpatas tasya Durgādityasya bhāṣitam
niśamya samyag Jayaśrī spaṣṭam ācaṣṭa me puraḥ.» › »

Jayaśrī|prokta|rāj"|ādi|raho|mantram a|śeṣataḥ
pāṭhito Vatsarājena Devarājo 'pi taṃ jagau.
«Rājñaś camara|dhāriṇyā mama praṇaya|baddhayā
jagāde Cūtamañjaryā rāja|mantro 'yam īdṛśaḥ.
Paraṃ tad|vāci sandehād evam evaṃ may" ôcyata
rāṭ|saudhe rājñ" ân|ālāpāj jajñe satyaṃ tu tad|vacaḥ.

Kiñ ca:

Sabh"|ôtthāne parīhāsa|castarīṃ bhū|bhuj" âsṛjam
vācaṃ vācaṃ|yama iva na tatr' âpy ādade prabhuḥ.
Jayaśrī|Cūtaṃañjaryor
vācāṃ vācām api prabhuḥy
visaṃvād'|âpavādaṃ tan
n' âpādayitum īśvaraḥ.»

Tataś ca:

Mitho mantr'|ôpadeśena saṃvādāc ca samantataḥ
śiṣy'|ôpādhyāyatā jajñe mithaḥ sāmantayos tayoḥ.
«Atha kiṃ kāryam ity?» ukte Devarājena so 'bhaṇat
«tvad|vicāre pūryate yad» Devarājas tato 'bravīt.
«Yath" âsmy āgāṃ tvat|samīpe mano|melaś ca nau yathā
tathā samastaiḥ sāmantaiḥ kriyate melako dṛḍhaḥ,
Nibadhyate dṛḍho granthir mantriṇāṃ bhedyate rahaḥ
upajīvyate tad|buddhiḥ siddhiḥ syād īpsita|śriyaḥ.»
Tataḥ śrī|Vijayasena|rājaṃs tair a|khilaṃ kṛtam

triply difficult to be cured. But if they are summoned one by one and accused of some misconduct, they will easily be suppressed through the confiscation of their elephants, horses and money.' Thus Jaya·shri overheard distinctly what was said by Durga·deva within, and related it accurately in my presence."""

Informed by Vatsa·raja of the entire secret policy of the King and the other, which had been related by Jaya·shri, Deva·raja said to him: "Chuta·mánjari, the King's flywhisk bearer, joined to me in affection, told me that this was the policy of the King. But because of my mistrust in what she said I said so and so. Then I realised that what she said was true through the taciturnity of the King in the royal palace.

And besides:

When the assembly had arisen, I made a pleasant joke with the King, but he didn't say a word, like a silent ascetic. The two statements of Jaya·shri and Chuta·mánjari provide a refutation of falsehood. The King is unable to deny them."

And then:

Through mutual communication of the secret, and by their complete agreement, the two barons became engaged in a reciprocal pupil-teacher relationship. Upon Deva·raja's asking, "What is to be done now?" the other replied, "That which will be decided among deliberation with you." Then Deva·raja said: "Just as I came to you and just as there was a union of our minds, thus if a firm union is made by the assembled barons, the ministers are bound together in a firm knot, the secret is disclosed, their intelligence is employed, the desired success will be attained." Thereupon, Your Majesty King Víjaya·sena, they accomplished it all.

jajñe dṛḍhaś citta|bandhaḥ sarva|sāmanta|mantriṇām.

Tataḥ Subuddhi|sacivas tair āhūya nyagadyata
«dūre kathañcit preṣyantāṃ pālak'|ākhyā bhaṭā drutam,
Yato 'mī balino rāja|prasād'|â|dvaita|śālinaḥ
āsanneṣu tatas teṣu na sidhyati manīṣitam.

Dūraṃ gateṣv eṣu bhūpaṃ sa|putraṃ nyasya pañjare
kriyate rāja|bhrātṛvyaḥ sukhād bhūpo 'rikeśarī.»

Subuddhir atha rājānam ācakhyau «śrūyate prabho
siṃhaḥ sīmānta|janatām upadravati dur|dharaḥ.
Taṃ nigrahītuṃ balinaḥ pālakān prahiṇu prabho.»
tad|gūḍha|mantr'|â|vidhuraḥ sadyas tān prāhiṇon nṛpaḥ.
Dūra|geṣu pālakeṣu taiḥ sāmantaiḥ samantataḥ
hasti|śālā haya|śālāḥ kośā rurudhire kṣaṇāt.

Tataḥ kolāhalo jajñe pralay'|âmbhoda|garjivat
«kim etad iti?» rājñ" ôkte loko 'brata «śṛṇu prabho.
Rājye niveśyāñcakre sāmantair Arikeśarī
hasti|śālā haya|śālāḥ kośā jagṛhire 'bhitaḥ.
Tato gṛhīta gṛhīta pāpān hata hat' êti» ca
rāj" âty|ākulam ācaṣṭa ko 'pi n' ācaṣṭata kvacit.

Sarvaṃ vinaṣṭaṃ vijñāya hayam āruhya duṣṭa|dhīḥ
naṣṭavān Kanakarathaḥ sa patra|ratha|vegataḥ.
Sa tu Padmaratho rājā sāmantair nyāsi pañjare
siṃh'|āsane nar'|êndrasya sadyo 'dhyāsy Arikeśarī.

There was a firm association of the minds of all the barons and ministers.

Then they summoned the counselor Subúddhi, and said to him, "Let the mercenaries called the Protectors be somehow quickly sent far away, since they are powerful and possessed of the unique favor of the King. So if they are close at hand, our desire will not be effected.

Once they have gone far away, it will be easy to cast the King together with his son into prison and make the King's cousin Ari·késharin king."

Then Subúddhi said to the King, "There are reports, Your Majesty, that an irresistible lion is assailing the people of the border country. Let Your Majesty send the powerful Protectors to overpower it." The King, ignorant of his secret plan, sent them immediately. Once the Protectors had gone far away, the barons instantly blockaded on all sides the elephant stables, the horse stables, and the treasury.

Thereupon, a commotion, like the thunder of the clouds at the dissolution of the universe, was heard. On the King's asking, "What is this?" His servants said, "Let Your Majesty listen: The barons have bestowed the kingship on Ari·késharin. They have taken complete control of the elephant stables, the horse stables, and the treasury. So capture, capture the criminals, and kill, kill them!" The King very basely gave the command, but no one in any place obeyed it.

Having realised that all was lost, malevolent Kánaka·ratha disappeared as quickly as the chariot of the wind. But King Padma·ratha was cast in prison by the barons, and Ari·késharin was immediately placed upon the lion throne

520 Sa ca bhrāntvā prati|padam idam bhūmi|valayaṃ
layaṃ na kv' âpy ādhāc cakita|cakitaḥ puṇya|rahitaḥ
yad anyasmiṃś cint"|āspadam a|racayat tat tu sa pari-
graha|grasto lobha|graha|vināṭitaḥ prāpad abhitaḥ.
Vijayasena|mahī|tilak' âiṣakaḥ
sampadi Padmaratha|kṣiti|p"|âṅgajaḥ
a|śaraṇaḥ śaraṇaṃ pratipannavān
sada idaṃ tad idaṃ paribhāvaya.›
Śrutv" êdaṃ bhava|vṛttam ātma|ghaṭitaṃ
tīvr'|ânutāp'|âujasā
jāta|smṛty|udayād ‹dayāṃ kuru guro
nistāray' êti› bruvan
rājñ" āsṛṭa|mah"|ôtsavaḥ sa Kanakaḥ
śrīmat|Sudharm'|ântike
sāmya|bhrājinam adbhutaṃ vratam adhāc
citr" ātmanāṃ hi gatiḥ.

Iti śrī|nirvāṇa|Līlāvatī|mahā|kath"|êti|vṛtt"|ôddhāre Līlāvatī|sāre jin'|âṅke lobha|parigraha|śrī|mithuna|sva|rūpa|vyāvarṇano nāma ṣaṣṭa utsāhaḥ.

of the king. And Kánaka·ratha, fearful and trembling, de- 520
void of merit, wandering through the circle of this world country by country, nowhere found means of refuge. For, since he did not find place for thought of others, absorbed in possessiveness, being led a dance by the demon of greed, he met with the same everywhere. Víjaya·sena, ornament of the world, there he is! The son of King Padma·ratha, lacking refuge, at this very moment has resorted to the refuge of this assembly. Embrace him with it!' Having heard this account of the lives which had happened to his self, saying, with the power of extreme repentance which had arisen through the manifestation of the memory of his former lives, 'Have pity, teacher, cause me to cross the ocean of existence!' Kánaka·ratha, a great festival given by the King, in the presence of reverend Sudhárman, received the wonderful vow that shines with indifference to the world. Wonderful indeed is the destination of souls!

Here ends the sixth canto entitled "The Description of the Couple Greed and Lady Possessiveness and their Consequences" of the Jain epic *The Epitome of Queen Lilávati*, an abridgement of the events of *The Epic Story of the Auspicious Final Emancipation of Lilávati*.

7
THE FRUITS OF SENSUALITY

Atha dvitīye 'hni punaḥ Sudharmā gaṇa|bhṛd|varaḥ
śrī|Vijayasena|rāja|mukhyān evam upādiśat.
«Krodha|hiṃs"|ādi|dvandvānāṃ sva|rūp'|ādi|prakīrtitam
tad|agrataś carāṇāṃ tu hṛṣīkāṇāṃ ath' ôcyate.»
Tataḥ krodh'|ādy upādāna|pañc'|āsrava|nibandhanam
bhava|duḥkhaṃ Rāmadev'|ādīnām ākarṇya rāḍ jagau.
«Bhagavaṃś catur|bhavikaḥ saṃsāro 'yam udīritaḥ
kaṣāya|mūla eteṣāṃ saṃśayas tad dunoti mām.

Tathā hi:

Prāk kim eṣāṃ na saṃsāraḥ kiṃ vā n' āsann amī purā
krodh'|ādī|hetuḥ saṃsāraś catur|bhavika eva vā.
Iti saṃśaya|vātyābhir bādhyate me mater latā»
ath' āha bhagavān rājan jin'|āgama|rahaḥ śṛṇu.

An|ādi|nidhano jīvaḥ kaṣāy'|ādyā an|ādayaḥ
tan|nidānaś ca saṃsāro 'n|ādir eva vibudhyatām.
Catur|bhāvika|saṃsāra|kīrtanaṃ tu dig eva hi
yato 'n|ādi|bhava|śreṇīṃ vaktuṃ n' ēśo 'pi sarva|vit.
Bhav'|ântarāṇām api hi rītir eṣ' âiva budhyatām.»
niḥ|saṃśayo 'tha rāj" ākhyāt «prabho prastutam ādiśa.»
Bhagavān bhadra|patho|da|sodara|dhvani|ḍimbaraḥ
svayaṃ|varaḥ saṃyama'|rddher jagāda «śrūyatām iti.

Then, on the following day, Sudhárman, the excellent supporter of the congregation, preached to them again, His Majesty King Víjaya-sena at their head: "The inherent characteristics, etcetera, of the couples, anger and violence and the others, have been described, but now the nature of the senses which precede them will be explained." Then the King, having heard about the painful existences of Rama-deva and the others, whose cause was the five senses' grasping of anger, etcetera, said: "Reverend sir, is the arising of this cycle of existence with its four states of being the root cause of the passions? For I am consumed with doubt about them.

Like this:

Didn't the ocean of existence precede them, or didn't they arise first? Or is the cycle of existence with its four states of being in truth the origin of anger and the others? Thus the creeper of my understanding is being assailed by the winds of doubt." Then the reverend doctor said, "Your Majesty, listen to the truth of the Jain teachings:

The soul is without beginning or end. The passions, etcetera are without beginning. Let it be understood that their primary cause, the cycle of existence, is indeed without beginning. For even the sky when praising the cycle of existence with its four states of being is not able to state the course of uncreated existences, even though it knows everything. And let it be understood that this is the actual process of repeated rebirth." Then the King, freed from doubt, said, "Please teach the topic under discussion, my lord." The reverend doctor, in a voice with an echoing akin

Āsravāḥ syuḥ kaṣāyebhyas te c' êndriya|nibandhanāḥ
tad indriyāṇi rāj'|êndra sarv'|ân|artha|mahā|karāḥ.
Dur|dāntair indriya|hayair balād unmārga|gāmibhiḥ
kṣipyate dur|gati|mah"|âraṇye jantur an|ekaśaḥ.
Āsatām any'|êndriyāṇi sparśan'|êndriyam ekakam
nibiḍaṃ karma badhnāti durga|dur|gati|kārmaṇam.

Tathā hi:

Abhyaṅgaṃ śata|pāk'|ādyair udvartaṃ kuṅkum'|ādibhiḥ
kāl'|ânurūpa|v'|āsnānaṃ kāṣāyyā c' âṅga|mārjanam.
Vilepanam alaṅkāraṃ puṣpa|dāma yatha|rtu
mṛdv|aṃśuk'|āsana|śayyā mṛdv|aṅgī|parirambhaṇam.
Sparśan'|êndriya|vaśyo 'yam ātmā prārthayate 'niśam
tat|sādhana|nimittaṃ c' ārambhān ārabhate bahūn.

Tathā hi:

Hala|gantrī|kheṭan'|ādi nṛpa|ṣev"|āpaṇ'|ādi ca
uṣṭr'|âśv'|êbha|vikray'|ādi mitra|bandhu|vadh'|ādi ca.
Para|yoṣ"|ânurāgeṇa raudr'|ârt'|âdhyavasāyataḥ
ghoraṃ raṇaṃ ca kurute mriyate c' â|jit'|êndriyaḥ.
Ātmany āropya duṣ|karma|bhāraṃ duḥkh'|âmbhu|vāridhau
narake vivaśo yāti na pāti sparśan'|êndriyam.
Tatr' âti|duḥ|sahaṃ duḥkhaṃ soḍhv" â|saṅkhyam anehasam
tataḥ kathañcid udvṛttaḥ kutiryaṅ|nṛṣu jāyate.
Prāgvat tvag|indriy'|âdhīnas tatr' âpi tad|abhīṣṭa|yuk

to the thunder of an autumn rain cloud, the self-chosen bridegroom of the prosperity of asceticism, said, "Listen!

Karmic influxes are caused by the passions, and they are caused by the senses. So the senses, Your Majesty, are the main cause of all disasters. Many a time a living being is hurled into the huge wilderness of a bad destiny by the ill-tamed horses of the senses going headlong along the wrong way. Let the other senses be at rest, the sense of touch alone binds dense karma, a magic amulet for a bad destiny, fearful to approach.

Like so:

That soul longs without rest for pomading with highly refined unguent and such, massaging with saffron etcetera, bathing in perfumed water with the appearance of indigo resin, and wiping of the body with fine cotton towels, anointing, ornaments, garlands at appropriate season, couches and seats of soft fabric, embracing a soft woman, and to achieve them undertakes many troubles.

Like so:

He fights a violent battle, farming with plough and cart, and such, trading in the service of kings, and such, and dealing in camels, horses and elephants, and such, murdering friends and kinsmen, and such, and, with his efforts fallen into terrible misfortune through his passion for another's wife, dies, his senses unconquered. Having caused a mass of bad karma to cling to his soul, helpless, he goes to hell, an ocean of the waters of pain, and does not attend to the sense of touch. Having withstood there pain very difficult to withstand for an unreckonable eon, and after having somehow ascended, he is then born among low animals or

prāpnoty a|śarma|laharī dṛṣṭ'|ânto atra|bhavān nṛpaḥ.»

Rājñā vyajñāpi «śuśrūṣe sva|prāg|vṛttaṃ prabhor mukhāt»
bhagavān āha «rāj'|êndra śrūyatām avadhānataḥ.
Asti Jambū|dvīpa|pura|lavaṇ'|âmbhodhi|khātikām
parito Dhātakī|khaṇḍa|dvīpas tad|bāhyik'|ôpamaḥ.
Tasminn āsīt pūrva|Meru|pratibaddhe ca Bhārate
vijitvaraṃ svaḥ|purasya śrī|Kāñcanapuraṃ puram.
Yatr' ârhac|caitya|śṛṅgeṣu patākā bhūriśo babhuḥ
tat|kāriṇāṃ puṇya|koṭ'|īśānāṃ koṭi|dhvajā iva.
Tatra rājā rāja|rāja iv' ôdyat|kośa|śeva|dhiḥ
saubhāgya|sundaratayā na kuberaḥ paraṃ kvacit.
Cakra|vart" îva parito 'py udīrṇa|bala|vāhanaḥ
kin tv a|saṅkhyeya|ratn'|ēśaḥ śrīmān Vimalavāhanaḥ.
Tasya śasya moda|pātraṃ devī Karpūramañjarī
yasyāḥ śrī|śīla|karpūraṃ paraṃ na parihīyate.

Nibiḍaṃ bandham ātmanaṃ nayed yaḥ sparśa|lolupaḥ
taṃ sparśan'|êbham āśritya sa rājā sv'|êcchay" âcarat.

Tathā hi:

Navīna|nalinī|patravat tanūni mṛdūni ca
ścyotad|druti|rasāny eṣa divya|vāsāṃsi paryadhāt.
Paṭṭāṃśuka|nicoleṣu pūrṇeṣu mṛdu|pakṣmabhiḥ
Gābdik'|ādy|āsaneṣ' –ccair āsāmāsa sa līlayā.
Haṃsa|rūta|bhṛtāṃ muṇḍa|hasta|piṇḍāṃ ca tūlikām

humans. As before ruled by the sense of the skin, filled with the desire for it, he meets with billows of unhappiness. Your Majesty here is an example."

The King said, "I wish to hear from your lordship's mouth the events of my former lives." The reverend doctor said, "Listen attentively, Your Majesty. The land-mass of *Dhátaki*-tree island encircles all around the channel of the salt ocean in front of Rose-apple-tree island, like a suburb for the latter. There, in Bhárata which adjoins the eastern Meru, is a lovely city, Kánchana·pura, victorious over the city of heaven. In which the banners on the pinnacles of the Jain temples had become manifold, like the billion banners of their effectors, billionaires in merit. There, the King, like a king of kings, a treasury of increasing wealth, nowhere at all ugly through the excellence of his loveliness, like a universal monarch, the vehicle of his power increasing in all directions, and the master of innumerable jewels, was His Majesty Vímala·váhana. His queen was Karpúra·mánjari, praiseworthy, a receptacle of fragrance. The lovely camphor of her morality never diminished at all.

One who by ardently longing for touch led himself into close bondage, that King, having resorted to the elephant of touch, acted at his own will.

Like so:

He wore divine garments, soft and fine like the leaves of a young lotus plant, which exuded their essence of fluid nectar. For amusement, he would very frequently sit on seats from Gábdika and other places, their outer coverings of silken cloth, stuffed with soft down. And he would lie

nirvṛnta|śata|patry|ādi|srastarām adhyaśeta saḥ.
Śirīṣa|su|kumār'|âṅgīr nava|yauvana|śālinīḥ
veśyāḥ pasparśa sarv'|âṅgaṃ gajavan mīlit'|ēkṣaṇaḥ.

Itthaṃ guṇī|kṛt'|â|śeṣa|śeṣ'|âkṣa|vyāpṛtiś ca saḥ
pañc'|êndriyo 'pi bakulavat tvag|ek'|êndriyo 'bhavat.
Tyakta|rājya|dhur'|ācinto mantry|ālāpa|parāṅ|mukhaḥ
antaḥ|pur'|âika|śaraṇaḥ sa rāj" âgamayad dinān.

Itaś ca:

Kṣitipratiṣṭhita|pure jina|śāsana|bhāvitaḥ
jīv'|ādi|tattva|viduraḥ sthira|samyaktva|bhūṣaṇaḥ,
Aṇuvrata|guṇa|śikṣā|vrata|saṃyamita|kriyaḥ
nānā|sāmanta|mūrdhanya|ratna|cumbya|pad'|âmbhu|jaḥ,
Jagacchubhaṅkaro nāma rājā rāja'|ṛṣir udyayau
dharm'|ârtha|kāmāḥ saṃbhūya yatra mokṣ'|ârtha|kāriṇaḥ.
Yasyāṃ rūp'|â|dvayaṃ sraṣṭuṃ hasta|lekhaḥ prajā|sṛjaḥ
Śacī|Ghṛtācī|Śrī|Gaurī|Rambh"|ārambho vibhāvyate,
Haṃsa|rūta|navanīta|śirīṣa|nava|mārdhavam
upādāy' ādadhe dhātrā yat tanau mārdavaṃ kila,
Satī|mālā|śiro|mālā su|datī param'|ârhatī
sā Priyaṅgulatā devī tat|prem'|â|matratām agāt.
Jina|dharmaṃ rāja|dharmaṃ mitho 'n|ābādhayā tayoḥ
sādhayatoḥ śāstra|nītyā yayau kālaḥ kiyān api.

upon a couch filled with swan-down, spores of the bald-head flower, cotton, and lotus flowers without their stalks. He would touch all over their bodies prostitutes, their bodies as tender as acacia flowers, possessed of early youth, his eyes closed, like an elephant.

Thus, the occupation of all his other senses having become completely subordinate, he, although endowed with five senses, became a being endowed with the sense of touch alone, like a *bákula* tree.* Care for the burden of government abandoned, averse to conversation with ministers, his one resort the women's chambers, the King passed his days.

And now:

In the city of Kshiti·pratíshthita, steeped in the Jain religion, knowing the facts about the soul and so on, ornamented by unwavering correctness, his activity circumscribed by the lesser vows, the subsidiary vows, and the instruction vows, his lotus feet kissed by the jewels on the heads of various barons, a king named Jagac·chubhan·kara, a sage of a king, had arisen, in whom religion, wealth, and love were united, producing the wealth of final liberation. In whom the draughtsman of the creator beings, having begun with Shachi, Ghritáchi, Shri, Gauri, and Rambha, had made manifest a beauty to be praised second to none, to whose body the creator, having taken the fresh softness of swan down, fresh butter, and acacia, had given that softness, a crest-garland for the series of virtuous women, possessed of beautiful teeth, his queen Priyángu·lata had attained the state of being a vessel of his affection. As together they

Āgāt parivrāj" âik" ânyadā devī|niketane
sā ca jñāta|tad|ākūtā n'|âstikayaṃ pratyapādayat.

Tathā hi:

‹N' âsti jīvas tad|a|bhāvān n' â|dṛṣṭaṃ na bhav'|ântaram
na ca svargo n' âpavargo› mudh" âiv' ātmā pravañchyate.
‹Pramāṇa|rāja|pratyakṣa|nirṇītaṃ vastu vastu sat
tat pradhānān' îndriyāṇi prīyante tat|priyais tataḥ.›
Tato devyā jina|mata|pravedana|paṭiṣṭhayā
bahudhā hetu|dṛṣṭ'|ântair eṣā cakre niruttarā.
‹Muṇḍe kiṃ pīta|śuṇḍ" âsi raṇḍe tuṇḍ'|ârgal" âsi vā
yad evam asmat|svāminyā sārdhaṃ vivadase '|lase.›
Itthaṃ nirbhartsya ceṭībhir niṣṭhuraṃ kukkuṭ" îva sā
ardha|candra|pradānena carikā nirakāśyata.

Tataś ca s" âti|pradviṣṭā phalake divya|varṇakaiḥ
citraṃ citra|kṛtā devyā divyaṃ rūpam alekhayat.
Dadhyau ca ‹Kāñcanapure strī|lolo Vimalo nṛpaḥ
Jagacchubhaṅkara|ripuḥ kāryaṃ sidhyati tatra me.›
Vimṛśy' êty āśu sā pāpā śrī|Kāñcanapuraṃ gatā
krameṇa bhūpam āśiṣya phalakaṃ tad adarśayat.
Sa ca nirvarṇya tad|rūpam dhūnaṃ dhūnaṃ śiro 'bhyadhāt
kiṃ kin|narī khe|carī v" â|marī vā bhagavaty asau?›

accomplished without hindrance the duties of the Jain religion and the duties of kingship, how much of their time was spent following the conduct of the precepts!

One day, a wandering nun came to the queen's palace, and informed that it was her wish, began to expound atheism.

Like so:

Her soul indeed deluded, she uttered, 'There is no soul. Because of its non-existence there is no unseen, no other rebirth. And there is no heaven nor final liberation. Matter is ascertained before the eyes of the king of measurement. The real existent is matter. So the senses are the most important things. Therefore, they should be gratified by what is dear to them.' Thereupon, she was put to silence by the queen, who was very skilled in expounding Jain doctrine, with manifold examples of the reasons. 'Baldhead, are you a drunken bawd? Or are you, slut, a buffalo with a pin through her snout, in that you dispute with our mistress like this? You are indolent!' Having thus abused her, the maidservants roughly grabbed the wandering nun around the neck, as if she were a hen, and drove her away.

Then, by painting with divine pigments a picture on a tablet, she delineated the divine beauty of the queen. And she thought, 'In Kánchana·pura Vímala, lustful for women, is king, the enemy of Jagac·chubhan·kara. He will accomplish my purpose in this matter.' Having thus deliberated, that bad woman straightaway went to lovely Kánchana·pura. In due course she resorted to the King and showed him the tablet. And he, having viewed her beauty, said, shaking and shaking his head, 'Is this adorable woman a celestial singing lady, a heavenly messenger, or a goddess?' She

S” ākhyad ‹eṣā deva Jagacchubhaṅkara|nṛpa|priyā
yat|pāda|śauca|kiṅ|karyaḥ syuḥ kin|nary|ādayo na vā.›
Rati|kelir bhaved y” âtra bhoktuḥ s” ânyatra na kvacit
sudhā|vāpī|sukhaṃ kiṃ syāj jala|vāpyāṃ kadācana?
Yasya sā gṛhiṇī s” âiṣa kiṅ|karo ’pi sur’|ēśvaraḥ
n’ âiva sā gṛhiṇī yasya sur’|ēśo ’pi sa kiṅ|karaḥ.
Saubhāgya|sundara|śiro|ratnaṃ devas tath” âiva sā
tad yogya|yogyāt punar ucyatāṃ Gaṅg”|âbdhi|saṅgamaḥ.
Mā sv’|ântaḥ|purakeṇ’ âpi santuṣas tuṣa|bandhunā
śāli|rūpām imāṃ bhuṅkṣva svayaṃ viddhi tad|antaram.›

Ity ukti|havir āhutyā hṛd|gehe ’sya smar’|ânalam
prajvālya sā yayau pāpā pāpāḥ para|gṛh’|âuṣiṇaḥ.
Tataś ca svaṃ kulaṃ kīrtiṃ tat|kāryam a|vicārya saḥ
āhvat Saty’|âbhidhaṃ dūtaṃ kva vicāraḥ kva rāgiṇaḥ.
‹Aye Satya Kṣitipratiṣṭhita|puryām vraja drutam
Jagacchubhaṅkara|nṛpasy’ êdam mad|vacanaṃ bhaṇa.
Śrī|Priyaṅgulatā|devīṃ mac|chudh’|ânte niveśaya
ahaṃ punas tava grāma|sahasraṃ kariṇāṃ śataṃ.
Pañca ca svarṇa|koṭīs te dāsye ’nyac ca priyaṃ śṛṇu
tāvaka|pratipakṣāṇāṃ śiraś chetsyāmi mānavat.›

replied, 'Your Majesty, this is the wife of King Jagac·chubhan·kara, no celestial singing ladies, etcetera, would even be the maidservants who wash her feet. The pleasure of sexual enjoyment of the one who enjoys her will not be found in any other women. Would the pleasure of a lake of nectar ever be found in a lake of water? The one who has her as 55
his wife, even though a servant, is the king of the gods. He who doesn't have her for a wife, even though king of the gods, is a servant. Your Majesty is a crest-jewel of beauty and charm, just as she is. So, through union with what is fitting, let the coming together of the ocean and the Ganges be enjoyed once more. Don't be satisfied with what is in your own women's quarters, which resembles chaff. Enjoy this kind of grain and experience the difference yourself!'

Thus she spoke. Having, by pouring on the oblation of this speech, caused to blaze the fire of love within the home of his heart, that wicked woman joined the wicked women who burn others' homes. Without reflecting on his family, reputation, or his duty, he summoned his ambassador named Satya. How distant are lovers from deliberation! 'Now, Satya, go forthwith to the city of Kshiti·pratísh- 60
thita and give this my message to King Jagac·chubhan·kara: Transfer her highness Queen Priyángu·lata to my women's quarters. In return, I'll give you a thousand villages and a hundred elephants. And I'll give you five billion gold pieces and another valuable thing: listen! filled with righteous anger, I'll cut off the heads of your opponents.'

Tato dūtaḥ Saty'|ākhyo gatvā Kṣitipratiṣṭhite
Jagacchubhaṅkara|nṛpaṃ natvā vaktuṃ pracakrame.
‹Sevakānāṃ varākāṇāṃ svāminn a|janir varam
ye tattvam a|vimṛśy' âiva svāmy|ādeśaṃ diśanty aho.
Kathaṃ deva tava puro bruve san|nīti|varjitam
tath" âpi kṣamyatām āgaḥ sarvaṃ sarva|sah'|âdhipa.
Dev' âivam evaṃ tvāṃ brūte rājā Vimalavāhanaḥ
dūtyād a|kathyam apy ākhyāṃ dig dūtyaṃ pūty|a|pāvanaṃ.›

Tac ca sarvaṃ Satya|dūt'|ākhyātaṃ śrutvā sa bhū|patiḥ
s'|āmarṣam abhyadhād ‹evaṃ bhaktyā mukto 'si taṃ vadeḥ.
Nar'|âdhamo 'si vijñāto na jāto rājatas tataḥ
tatas tvad|upari|krodha|yodho 'pi mama lajjate.
Anyac ca mukto dayayā mayā samprati dur|mate
mama bāṇā vahante na tvayy evaṃ hi malīmase.
Rājya|śriyaṃ tu bhavataḥ samādāsye 'smi niścitam
tad yāhi dūrataḥ kv' âpi yadi jīvitum icchasi.

Yadi vā:

Rāja|nīti|pathād bhraṣṭas tyājyo rāja|śriyā svayam
aparādhād ataḥ śīrṣa|cchedya eva hi vartase.
Tath" âpi kṛpayā dattaḥ ṣan|māsā avadhis tava
jala|durgaṃ sthala|durgaṃ bhajethās tv anyathā mṛtaḥ.›

Thereupon the messenger called Satya went to Kshiti·pratíshthita, bowed to King Jagac·chubhan·kara, and proceeded to say: 'Your Majesty, not to have been born would be better for those pitiable servants who, alas! communicate the commands of their masters, although they have failed to consider the matter. How, Your Majesty, can I speak before 65
you what is devoid of proper moral conduct? Nevertheless, let all offence be pardoned, mighty king of all. Your Majesty, King Vímala·váhana says so and so to you. Alas! I relate a message that should not be related on an embassy, one that defiles with its stench.'

The King, having listened to all that was said by the ambassador named Satya, with wrathful impatience said, 'You are spared because of your piety. Please tell him: You are shown to be the lowest of men, and not born from a king; the warrior of my anger against you blushes all over. And another thing: you have now been set free though my compassion, malevolent one. My arrows will by no means be borne against you, who are defiled. But I shall deprive you 70
of the rank of king, no doubt about it. So go somewhere far away, if you want to continue living.

Or rather:

Having deviated from the path of kingly conduct, you have yourself abdicated from the rank of king. Because of your offence you actually remain liable to decapitation. Nevertheless, through compassion you will be given a six-months' period in which you will partake of rough water and rough ground, otherwise you will be put to death.'

Ity ūrjitaṃ vacaḥ śrutvā dūtaḥ syūt'|āsyatām iva
prāptaḥ prāptaḥ sva|pure ca sva|prabhos tad acīkathat.
Tena dūt'|ôpanītena vacasā jāta|vedasā
prajajvāl' ôcalad|dur|vāg|jvalo Vimalavāhanaḥ.
Tato 'n|avekṣya nṛpati|nītiṃ bhītaṃ ca dur|gateḥ
nar'|ântaram an|āpṛcchy' â|vimṛśya sva|par'|ântaram,
Krodh'|âhaṅkāra|śikhari|śikhar'|āroha|gauravāt
prayāṇaka|mahā|ḍhakkām asau taṃ pratyavīvadat.

Tataḥ sāmanta|sainyāni milanti sma mahī|tale
mahā|jalada|vṛndāni prāvṛṣ' îva nabhas|tale.
A|saṅkhya|kari|turaga|nar'|ânīka|samākulaḥ
uccaistara|syandan'|âugha|yāna|pātra|karambitaḥ.
Plāvayan kāśyapī|pīṭhaṃ śeṣa|kūrmau ca kubjayan
bal'|ôda|dhiḥ pracacāla tadā Vaimala|vāhanaḥ.
Sarvato|dik ca rājanya|sainya|saṅjāta|yojanam
yojanaṃ tad balaṃ gatv" âvasac chuddha|mahī|tale.

Tatra c' āsthānam āsīno hṛṣṭa|saṃtuṣṭa|mānasaḥ
upety' âmātya|vargena vijñena vyajñapi prabhuḥ.
‹Tāvan n' âiv' ôdyoga|vartā prakāśyā kasyacit prabho
yāvan na śakunaṃ śreṣṭhaṃ gūḍh'|ārambhā hi sad|dhiyaḥ.
Sampanne śakune śreṣṭhe śreṣṭhaṃ tad abhiṣeṇanam
tad|a|bhāve tu devena sva|deśo dṛśyatāṃ mudā.›
Avocata tato rājā ‹kv' âsti śākunikaḥ su|dhīḥ?›
jagade deva|guruṇā mantrin" ‹âsti mam' ântike.›

Having heard this vaunting speech, the ambassador, as if having attained the state of one with a sewn-up mouth, reached his own city, and related it to his master. Vímala·vá-hana was set alight by the fire of this speech brought by the ambassador, the flames of harsh speech leaping up. Then, disregarding the conduct of a king and the fear of a bad destiny, quite without consulting his forces, quite without considering his foes, with the pompousness of one who had ascended the peaks of the mountain of anger and pride, his reply to him was the loud drum of invasion.

Then, the armies of the barons congregated on the surface of the earth like clusters of rain clouds on the surface of the sky in the rainy season. Then, crowded with countless elephants, horses, and troops of men, intermingled with very lofty chariots and multitudes of transport vehicles, flooding the seat of the earth and bending the backs of the two tortoises of eternity, Vímala's army, an ocean of forces, began to advance. And the king's army had become a league in extent in every direction. That combined army advanced and halted on clean ground.

And while sitting in assembly there, his mind thrilled with joy, the King was approached and addressed by his intelligent department of of ministers: 'As long as the news of undertakings is not to be revealed to anyone, Your Majesty, for so long it is better not to take omens. The truly wise certainly keep their undertakings secret. But if the omen turns out well, it is best to undertake this invasion. But in its absence, let Your Majesty delight in the sight of your own country.' Then the King said, 'Where is there an intelligent interpreter of omens?' Thereupon a minister, respected by

Rāj'|ādeśān mantri|hūtaḥ Siddhārtho nṛpam ānamat
rājñ" ôktaḥ ‹śīghram īkṣva śakunaṃ ripu|mardanam.›
Vidhinā su|muhūrte 'tha tac ca tena nirīkṣitam
sarvath" âpy a|śubhaṃ vīkṣya nṛpo vyajñapyat' âmunā.
‹Deva puṇy'|ânubhāvena sarvaṃ śreyo bhaviṣyati
śakunaṃ na punaḥ śreṣṭhaṃ prabhur jānāty ataḥ param.›

Sa|roṣam atha rāj" ōce ‹mantrin vetti kim eṣa kaḥ?
kiṃ vā jānānti tiryañco vīkṣyante yena te 'pi ca?
Citt'|ôtsāho nirūpyas tu c' âsty an|upamo mama
tataḥ prabhāte prastheyaṃ na tu stheyaṃ kathañcana.›

Asminn avasare dvāḥ|stho nṛpam ūce ‹Sumaṅgalaḥ
deva naimittiko dvāri svāmi|pādān didṛkṣate.›
Rāj" âdrakṣīn mantri|mukhaṃ sa ūce ‹deva hūyatām
praṣṭavyaḥ prastutaṃ sv'|ârthaṃ na hi doṣo 'tra kaścana.›
Nṛp'|ādeśād vetriṇ" âtha drutam eṣa praveśitaḥ
datv" āśiṣaṃ niviṣṭaś ca sat|kṛty' âpracchi bhū|bhujā.
‹Vidvan kiṃ|viṣayaṃ jñānaṃ tava jāgārti kīrtyatām.›
so 'brūt' ‹âtīt'|ādi vastu svairaṃ pṛcchatu bhū|patiḥ.›

Rāj" ânvayuṅkta ‹yātr" êyaṃ kim|phalā me bhaviṣyati?›
sūrye vīkṣy' āha ‹dev' âsti lagnaṃ hi dvi|sva|bhāvakam.
Tatra mūrtau ravi|suto Rāhuṇā lattitaṃ ca tat
dṛṣṭaṃ ca ravi|bhaumābhyāṃ nav'|âṃśaḥ krūra|vīkṣitaḥ.

the King, said, 'There is one in my household.' Summoned 85
by the minister at the command of the King, Siddhártha bowed to the King. The King told him, 'Quickly inspect the omen for the destruction of enemies.' And then at an appropriate moment, according to precept, he inspected the omen, and having seen that it was inauspicious in every respect, addressed the King: 'Your Majesty, everything prospers as a consequence of merit, but the omen is not auspicious. Henceforth, Your Majesty will understand.'

Then the King angrily said, 'Minister, what does this nobody know? Or rather, what do the beasts that are inspected by him know? But my strength of mind has not been ascertained; it is incomparable. Therefore, it is obviously right to advance but by no means to halt.'

At that moment, the doorkeeper informed the King, 90
'Sumángala the astrologer is at the door wishing to see the honored feet of Your Majesty.' The King glanced at the face of his minister, who said, 'Your Majesty, let him be summoned and asked the topic of his business. There is no harm in that at all.' Then, at the King's command, he was immediately introduced by the doorkeeper. As he entered he recited a blessing. The King gave him a gratuity and asked: 'Sage, what is the sphere of your knowledge? Let the subject of your study be communicated.' He replied, 'Its object is past, present, and future. Your Majesty may ask at will.'

The King asked, 'What result will this expedition have for me?' He looked at the sun and said, 'Your Majesty, the conjunction is actually of a two-fold nature. Saturn, the 95
sun's son, is in that mansion, and it is kicked by Rahu and

Niryāti pavane praśnaḥ kṛto devena no śubhaḥ
anyac ca paṭhatu svāmī kiñcit.› sadyaḥ sa peṭhivān:
‹vijao maha hou› ūce
naimittikaḥ ‹pūrv'|ācāry'|ādeśo 'yam ucyate
Bhaṇiyaṃ tiuṇaṃ paṇajuya
pāsaṭṭhiyamīsa sattahiṃ vihatte
sunnikkatinnisese
asohaṇaṃ sohaṇaṃ sese // (1)
Deva satta akkharā panhe
tiuṇā ikkavīsā jāyā paṇajuya tti chavvīsā
amhe savve vi dasa
pāsaṭṭhiyā maṃ muttūṇa nava // (2)
Te chavvīsāe meliyā
paṇatīsā sattahiṃ vihatte
sunnaṃ ceva sesaṃ tā
eyaṃ pi na sohaṇam ti // (3)
Tataś ca:
Na śubhaṃ sarvathā svāmin nimittam avalokyate
tad yātr" êyaṃ na sampattyai vipattyai kevalaṃ prabhoḥ.›
Roṣ'|âruṇ'|âkṣo mahiṣa iv' ākhyan nṛpatis tataḥ
‹re duṣṭa yogyas tvam eva vipatter ity a|sabhya|vāk.
Kin tu dvi|jātayā mukto muñca me pāpa dṛk|patham
haniṣyase 'nyath" âvaśyaṃ puṃ|vyāghraiḥ paśuvat kṣaṇāt.›
100 ‹Nimittaṃ patatān mūrdhni tav' âiv' êti› pravādibhiḥ
rāṭ|puruṣair nihaty' âiṣa nirakāśi nimitta|vit.
Mantri|varge 'tha tūṣṇīke cakre Vijayavarmaṇā
sāmantena parīhāsa|kathā rāṭ prāsadat tayā.
Ath' Âvisaṃvādi|nāmā mantrī vyajñāpayan nṛpam

observed by the sun and Mars. The ninth sign of the zodiac has a formidable appearance.

The question goes out upon the wind made auspicious for us by Your Majesty. And let Your Majesty recite something besides. He immediately recited:

(1) 'Let victory be mine!' The astrologer said, 'This precept was stated by my former teacher: what was said, times three; the number of words, the various questioners, divided by seven—remainders of zero, one, and three are inauspicious, the rest are auspicious. (2) Your Majesty, the seven syllables of your question multiplied by three makes twenty-one, the three words, twenty-four. And all we questioners are ten, minus me, nine. (3) These added to the twenty-four come to thirty-five. Divided by seven, the remainder is zero. And so this is not auspicious.

Therefore:

The omen is seen to be entirely inauspicious, Your Majesty. So this expedition will not result in prosperity for Your Majesty but in disaster.'

Thereupon, the King, his eyes red with anger, like a buffalo, said, 'Hey, you wretch, you're the one who's right for disaster, saying what's not fit for company! But freed by your status of a Brahmin, free yourself from the range of my sight, otherwise you will certainly be slaughtered forthwith by the slaughtermen, like a beast.' Struck by the King's 100
servants who cried, 'May the sign fall on your own head!' the knower of omens was removed from sight. Then, as the department of ministers was reduced to silence, the baron Víjaya·varman told an amusing story, and the King

‹vayaṃ svāmi|kula|kṣema|kīrti|koś'|âdhikāriṇaḥ.
Tad asmābhiḥ sva|pratibhā|dṛṣṭaṃ vijñapyate prabhoḥ
prabhuṇā c' â|prasādo 'tr' âsmāsu kartuṃ na yujyate.›
Tato 'brūta kṣiti|patir ‹mantrin brūhy a|viśaṅkitaḥ
gacchatāṃ su|pathe rājñāṃ hasta|dīpā hi mantriṇaḥ.›
Ath' Âvisaṃvādi|mantrī babhāṣe yojit'|âñjaliḥ
‹rāja|nītir aho dev'|âvadhānen' âvadhāryatām.
Prabho 'ntar'|âri|ṣaḍ|varge dur|dharo dur|jayas tathā
dur|antaś ca smara eṣo 'kṣa|ṣaḍ|varge mano yathā.
uktaṃ ca:
Sa ekas trīṇi jayati jaganti kusum'|āyudhaḥ
harat" âpi tanuṃ yasya Śambhunā na hṛtaṃ balam.
Sa c' âti|labdha|prasaro dur|vāraḥ śaravad bhṛśam
dūraṃ vināśayaty eva gūṇ'|ânīkam a|śeṣataḥ.
So 'pade 'nya|kalatr'|ādau manyeta manas" âpi cet
rājan daś'|ānanasya tadā na hi hit'|āvahaḥ.
Kiñ ca kīrtiṃ kulaṃ lakṣmīṃ pauruṣaṃ vinayaṃ nayam
yad vā sarvaṃ dahaty eṣa para|strī|saṅgam'|ânalaḥ?
Tava dev' ântaḥ|pure 'pi divyāḥ santi purandhrayaḥ
Priyaṅgulatikāyāṃ tu tad ādhikyaṃ na manmahe.
Vigrahaś ca samarthena śabda|śāstre praśasyate
nīti|śāstre punaḥ svāmin sarvath" âpi niṣidhyate.

was calmed by it. Then, a minister named Avisamvádin addressed the King, 'We are the treasurers of the glory whose basis is Your Majesty's family. We declare what is seen in the light of our intelligence, Your Majesty, and it is not right for us to incur your Majesty's disfavor about it.' The King said, 'Speak without fear, minister. Ministers are indeed hand-lanterns for kings as they proceed along the right path.'

Thereupon, the minister Avisamvádin, having performed 105
a respectful salutation, said, 'Let the state policy be determined today by means of Your Majesty's consideration. Your Majesty, just as mind is among the group of the six senses, so is love, hard to resist, hard to overcome, and hard to end, among the six inner faults. And it has been said: He whose weapon is a flower alone conquers the triple universe and will even seize the body of him whose force was not seized by Shiva. He, able to move wherever he wills, hard to be restrained, violently bearing his arrows, actually destroys from afar the army of virtue in its entirety. If in no place did he pay regard to another's wife and such, even mentally, Your Majesty, then not even ten-necked Rávana himself would have performed his abduction. And doesn't 110
this fire of intercourse with another's wife consume reputation, family, wealth, manhood, morality, prudence, or rather, everything? And in your royal women's quarters there are divine women, so we should not give overmuch regard to Priyángu·lata.

And discord with a similar is praised in the science of grammar, but in the science of statecraft, Your Majesty, it is entirely prohibited.

Api ca:

Sakal'|ôrvī|bhṛtāṃ mūrdhni pādaṃ vinyasya bhū|dhava
tava vaṃśaḥ samudagād agād vṛddhiṃ ca bhūyasīm.
Chāyayā tava vaṃśasya bhū|bhṛto 'ty|unnatā api
sa|śrīkāḥ syur a|paratā vicchāyatvaṃ bhajanti te.
Tat para|dāra|saṅgena kiṃ tac|chāyāṃ vilumpasi
svāmiṃs tad ayam udyogo na śubhena phale|grahiḥ.
Na yad atra paratr' âpi para|dār'|âbhilāṣitā
praśasyate vipaścidbhis tad asyā virama prabho.›

Ity uditv" Âvisaṃvādi|sacive maunam āsthite
s'|âhaṅkāra|ruṣ"|ātopam ūce Vimalavāhanaḥ.
‹Yat eva hi vaṃśo me 'nya|vaṃśebhyaḥ samucchritaḥ
ata eva hi yujyante kāntā muktā ih' âiva hi.
Kiñ ca santy eva me gehe 'py ati|kalpa|latāḥ priyāḥ
Priyaṅgulatayā kāryaṃ kiṃ nu me 'sti tadīyayā.
Paraṃ dūta|mukhen' âiṣa evam evaṃ yad abravīt
tad doṣasy' āuṣadhaṃ dātum ev' âsmy evam upakrame.
Samartha|vigraheṇ' âiva vyajyate sva|bhujo 'rjitam
saiṃhikeyo vigṛhṇāti pūrṇam ev' êndum ādarāt.
Tad atra yātr"|ārambhe māṃ yaḥ kaścana niṣetsyati
kaṇṭha|śoṣāt paraṃ kiñcin na phalaṃ tasya setsyati.›

Tataḥ prage tataḥ sthānād a|skhalitaiḥ prayāṇakaiḥ
kramāt taraṅganīṃ prāpa sa rājā Tuṅgaśṛṅgiṇīm.
Y" â|sthāghā śubha|samyut" êva janatā|
santāpa|saṃhāriṇī

What is more:

Having deposited its feet on the heads of all the lords of the earth, Lord of the Earth, your lineage arose and attained manifold increase. And through the lustre of your lineage, even kings who are very eminent and possessed of splendor, become disaffected from their consort fortune and partake of lack of distinction. So why destroy this lustre by intercourse with another's wife, Your Majesty?, since this undertaking will not bear the fruit of success. Neither here nor in the other world is lust for another's wife praised by the wise, so abstain from her, Your Majesty.'

Having said this, the counselor Avisamvádin stood in silence. Vímala·váhana, swelling with pride and anger, said: 'Since it is true that my lineage has been exalted over other lineages, for that very reason it is right for their wives to be sent right here. And what if there are beautiful women, creepers granting all desires, in my household? My business is with Priyángu·lata. What concern have I now with such as them? But since he said so and so through the mouth of the ambassador, I myself shall in this way proceed to give him the medicine for his disease. By actual contention with one's match, one's arm is made manifest. The descendants of Rahu having acquired the full moon, respectfully divide it. So whoever raises objections to me in undertaking this expedition will attain no reward at all except a sore throat.'

Then, on the following morning, by means of unfaltering marches, in due course the King reached the river Tunga·shríngini. Which, very deep, removed the heat of sorrow from mankind, as if consisting of the waters of good fortune; which, like a woman endowed with youth, supported the

yā tāruṇyavat” îva mañjula|kuca|
prāg|bhāra|saṃdhāriṇī
yā grāmīṇa|sabh” êva santata|jaḍa|
stom’|âvaruddh’|ântarā
yuddh’|ôrv” îva ca y” âti|dus|tara|mahā|
kallola|mal”|ākulā,
Tīr’|ôpānta|pratiṣṭhān bakula|vicikal’|â-
śoka|punnāga|pūgāṃs
tālī|hintāla|śālāṃs tilaka|kurabakān
nālikerān rasālān
aty|unnamrān sva|kamrān iva suma|nayanaiḥ
prekṣamāṇān abhīkṣṇaṃ
yā c’ āśleṣṭuṃ kil’ ôcchālita|gagana|tal’|ā-
lambhi|kallola|bāhuḥ.
Tasyā arvāk krośa|mātre skandhāvāraṃ niveśya saḥ
āsthāne ’sthān mahī|megha|vāhano ’malavāhanaḥ.
Ūce ca ‹bho bhoḥ sāmantāḥ su|bhaṭāḥ prakaṭ’|âujasaḥ
jeyo mahā|balaḥ śūro rājā Jagacchubhaṅkaraḥ.
Tad yo bhīru raṇa|bharāt so ’ta ev’ âitu mandiram
nirbhaṅga|vīrā dhīrāś ca sahāyantu mayā raṇe.›
A|kārye ’ty|a|samānena buddhvā yuddham upasthitam
na ko ’pi kiñcid ācaṣṭ’ ācaṣṭa mantrī punaḥ sa tu.
‹Vāhin” îyam a|saṅkhyā te vāhin” îyaṃ ca dus|tarā
na nāvyā paribhāvyā tat kv’ âpy asyāṃ pāda|vartanī.›
Sadyo nady|ogha|pārśvena tato ’śvīyena bhū|patiḥ
dūraṃ jagāma dṛṣṭvā ca pāda|vartm’ âikṣayan naraiḥ.
Tato nivṛttya śibire sv’|āvāse bhujy|anantaram
dūtaṃ Saty’|âbhidhā|pūtaṃ sa bhūmī|patir ādiśat.

mountain slopes of her lovely breasts; which, like a village council, had its inner parts impeded by a mass of dense, senseless matter; and which, like a battleground, was flurried by rows of mighty billows, extremely difficult to cross. And the arms of whose billows reached the firmament of the sky, which actually bounced, in order to embrace the *bákula*, jasmine, *ashóka*, *punnága* and betel trees, situated close to her banks, the fences of *tali* and marshy date trees, the *tílakas* and red amarynths, the coconut trees, and the mango trees, which like very tall lovers looked on her with their eyes of blossom. Having encamped his army at a distance of a mile before it, King Vímala·váhana stood in council.

And he said, 'Barons, good sirs, King Jagac·chubhan·kara, who is brave and has a mighty army, is to be conquered. So whoever is afraid of the contest of battle, let him for that reason return home, and let those brave men whose heroism is unbroken go forth with me as companions in battle.' Having understood that the fight in an unworthy cause with one who was very different was at hand, no one said anything, but that minister spoke once again: 'This army of yours is countless, and this river is difficult to cross, since nowhere in it is there any fordable way of passing over.' Thereupon the King, straightaway began to travel with a troop of horsemen for a long distance along the current of the river, and his men saw and pointed out a fordable crossing. Then, having returned to his abode in the camp, the King, immediately after dining, ordered his ambassador purified by the name of Satya:

‹Are tatra pure gatvā mad|girā taṃ nar'|âdhipam
śakti|kallolinī|ṣiktāṃ nīty|uktim iti pāṭhaya.
Sva|pratibhā|pradīpena viditā śeṣa|nītayaḥ
saṃvādāy' âiva sevante mantri|mantram ih' ôttamāḥ.
Madhyamās tu mantri|mukhā rājyam ajyāni muñjate
adhamās tu dvayī|śūnyā śūnyāṃ kurvanti medinīm.
Tad a|jña|mantri|vikalaḥ kalay' ânyaniveditam
strī|mātr'|ôpadayā mahyaṃ mahyaṃ syā a|kuto|bhayaḥ.
Sūryo 'rgh'|âñjalinā śaṃbhur bhasmanā daśayā śaśī
striyā prasīdann asmy eṣa na mah"|ârgho mahā|mate.

Tad imāṃ prābhṛtī|kṛtya kṛta|kṛtyī|bhava drutam
mama prasāda|prāsādaṃ prāpya krīḍa ca nirbharam.
Imāṃ me dāsyasi na cet tat sarva|svaṃ pradāsyasi
yadi vā lajjase mahyaṃ yoṣin|mātra|pradānataḥ.
Kiñ ca kiñcin nītim etāṃ grāmīṇā api jānate
ātmānaṃ satataṃ rakṣed dārair api dhanair api.

Api ca:

Mām api prati yaiḥ kaiścid utpādaiḥ śarabhāyitam
mama pratāpa|pradīpe ralais taiḥ śalabhāyitam.
Tad imāṃ dehi durgaṃ vā mitraṃ kiñcan' āśraya
na tṛtīyā gatis te 'sti ruṣṭe Vimalavāhane.›

'Go now to that city and relate to the King in my words this speech of statesmanship which is irrigated by the surging stream of power: The other sciences are ascertained by the light of one's own intuition. Those who are proficient in this subject apply the advice of ministers to actual discussion. Those situated in the middle of an alliance, their ministers to the fore, enjoy their kingdom unimpeded. Those in an inferior position, devoid of the two others, render the earth barren. So, free from unwise counsel, take hold of what is offered by another. By the presentation to me of just your wife, you would be free from fear from all quarters of the world. The sun is benevolent by means of expensive offering, the moon by the ashes of ten sacrificial ashes. Becoming gracious by means of a woman, I myself am not expensive. Your understanding is great.

So having made an offering of her, become forthwith successful, and having attained the mansion of my favor, enjoy boundless amusement. You may give her to me, even if you don't give me all your wealth, or perhaps you feel ashamed to give me just your wife. And what, don't even rustics know of this precept, that one should constantly protect oneself with wives and property?

And besides:

Whenever a person acts against me like a *shárabha** with upraised legs, with those fallen into the lamp of my glory, he becomes a moth in regard to me. So hand her over. Choose either foe or ally. You have no third way once Vímala·váhana is offended.'

Iti rājñā sa saṃdiṣṭaḥ praviṣṭas tat|puraṃ kramāt
dūto 'brūta yath"|ādiṣṭaṃ Śubhaṅkara|mahī|bhujaḥ.

Tataḥ smitvā līlay" ōce dūtaṃ Jayaśubhaṅkaraḥ
adya re kātare tatra vāk|sāhasam idaṃ kutaḥ.
Nirargala|pratoly|āsya dūta|dūtyena varmitaḥ
yadṛcchay" êti vadituṃ vāvadūka tav' ôcitam.
Tad yāhi taṃ viṭaṃ brūhi «kuryāḥ kāryeṇa bhāṣitam»
nirjal'|âmbudavan m" âiva vidhāḥ khaṭakhaṭ'|āravam.

Yataḥ:

Kiṃ rāja|jalpitaṃ nīca pratipannaṃ khara|svara
ādāv eva garīyāṃsi tanīyāṃsi tataḥ kramāt.›

Ity uktvā vyasṛjad dūtam āhvat sāmanta|mantriṇaḥ
rāj" âbrūta ca ‹bho bhoḥ sa dur|ācāro nikaṭy|abhūt.
Brūte dūten' âivam evaṃ tat sajjī|bhavata drutam
yen' âsau karma|malino n' âiv' ākramati no 'vanim.›
Tataḥ s'|āmarṣam ācaṣṭa sāmanto Jayaśāsanaḥ
‹kva mṛg'|âri kva ca mṛgaḥ kv' ôrag'|âriḥ kva c' ôragaḥ.
Dharm'|âdhva|gāmī kva svāmī kva c' âsau pāpa|jāṅghikaḥ
tad ādiśa diśāmy asya dakṣiṇ'|ēśa|niketanam.›
Durgarājo 'th' âbhyadhat ‹tasmāt bhāgyād ety asau paśuḥ
amunā sva|krodha|rudraṃ kṣaṇād deva yajāmahe.›
Yaśorājo jagād' ‹âtha deśe no viśatu dviṣan

Thus commanded by the King, the ambassador entered that city, and spoke to King Jagac·chubhan·kara, just as he had been told.

Thereupon, Jagac·chubhan·kara smiled in amusement and said, 'Now then, you coward, whence comes this boldness of speech in this matter? Your mouth an unbarred thoroughfare, armored by the office of an ambassador, it is pleasant for you, boaster, to speak at will. So go and tell that voluptuary, "You may put into practice what you've said!" and like a cloud which doesn't contain water, don't bother to make an empty thundering.

Since:

Isn't what is spoken by a king, you low wretch, accomplished, you whose voice is harsh? Things that are very weighty in the actual beginning after that become very minute.'

After saying this, he dismissed the ambassador and summoned the barons of ministers. The King said, 'Good sirs, that man of wicked conduct is near at hand. The ambassador has said such and such, so become prepared immediately to prevent that man who is defiled by karma from invading our land.' Thereupon the baron Jaya·shásana with wrathful impatience said, 'How different is a deer from a lion! How different is a snake from a mongoose! How different is Your Majesty, who proceeds along the path of righteousness from this courier of evil! So give the order, and I will show him the abode of the lord of death.' Then Durga·raja declared, 'This beast is coming through its own destiny. With it we'll make a sacrifice to the Rudra of our own anger.' Then Yasho·raja said, 'Let the enemy enter our country. Jaya·sena my

Jayaseno mama bhrātā saṃmukho 'sya bhaviṣyati.
Nādyāś ca parataḥ sthāsyāmy asmi yāsyaty ariḥ kva tat›
prāptaṃ dvāre 'tha daiva|jñaṃ vetrī rājñe nyavedayat.
Nṛp'|ājñayā praviṣṭo 'sau niviṣṭaś ca var'|āsane
rājñā pṛṣṭaḥ ‹kva te jñānaṃ?› so 'vag ‹jyotir|nimittayoḥ.›
Rāj" ākhyat ‹tarhi vīkṣasva vipakṣa|jayitāṃ mama›
jagau Samarasiṃho 'tha ‹deva pṛccham ih' âsti kim?
Mṛgena jaratā sārdhaṃ saṃpralagne raṇe hareḥ
saṃśayyate kiṃ vijayo yed evaṃ pṛcchyate prabho?›
Bhūpen' âbhidadhe ‹saumya śrūyatāṃ tattvam ucyate
vijayo mṛtyur athavā yudhi sāhasināṃ dhruvam.
Tath" âpi pṛcchyate vijño bhāvo 'sty eṣo 'pi dhig vidheḥ
balino 'pi vijīyante jayanty alpa|dalā api.
Jñāta|sva|rūpais tad|rūpaiḥ saṃsthāpy' ânyaṃ mahī|patim
gamyaṃ yudh' îti daiva|jño vijñaiḥ paryanuyujyate.›
Tato naimittikaḥ prāha praśno 'bhūn meṣa|lagnake
tatra graha|sthitiṃ samyaṅ niśāmaya viśāṃ|pate.
Mithune ravi|sūḥ karke guruḥ siṃhe ca candra|māḥ
tule budho maṅgalaś ca vṛścike śukra|bhāskaraū.
Praśna|lagn'|ânusāreṇa vijayaḥ svāmino dhruvam›
rāj" ākhyac ‹chāsana|devyā dhāmnā jaitrāḥ sad" ârhataḥ.
Tath" âpi pṛcchyase vidvan dig|yātra|siddhi|kṛd|dinaṃ
upayujya vicāry' āśu› rājño naimittiko 'bhyadhāt.
‹Dev' âtr' âiva mārga|kṛṣṇa|trayo|daśyāṃ bṛhaspatau

brother will confront him. And I myself shall stand before the river, wherever the enemy may come.' Then the doorkeeper informed the King that an astrologer had arrived at the door.

At the King's command, he was introduced and seated in a fine chair. Asked by the King, 'Where lies your knowledge?' he replied, 'In the stars and in portents.' The King said, 'Then discern whether I shall conquer my enemy.' Thereupon Sámara·simha said, 'What need of enquiry is there in this matter? When a lion joins in battle with an old deer, what doubt is there of victory that such an enquiry be made, Your Majesty?' The King said, 'Good sir, let the truth be heard. It is said that victory or death is fixed for the bold in battle. Nevertheless, an expert is asked. Even this outcome, alas, belongs to Fate. Even the strong are conquered and even those with small portions overcome. Thus an astrologer is constantly questioned by the wise, then by means of those signs whose characteristics he has ascertained, he has established another king to be approachable in battle.'

Then the astrologer replied, 'The subject of enquiry manifested in the house of Aries. Observe carefully the position of the planets in it, Your Majesty. The generative sun is in Gemini, Jupiter is in Cancer, the moon is in Leo, Mercury and Mars in Libra, and Venus and Saturn in Scorpio. According to the portents of the subject of enquiry, Your Majesty's victory is assured.' The King said, 'Through the power of the goddess of religion, the worthy are ever victorious. Even so, sage, you will predict the day which will accomplish the procession of victory. Apply yourself, and

maitra|bhe vṛścik'|êndau ca tulā|lagnam abhīṣṭa|kṛt.

Abhīṣṭe 'smiĨ lagne jina|mahan|a|pūrvaṃ Jayaśubhaṃ|
karo bherīṃ prāsthānika|su|vidhin" âvīvadad asau
divaṃ sindhūḥ sindhu|prabhum akhila|śailān sa|kakubhaḥ
pratidhvanaiḥ sā c' ānayata vijay'|ātodya|kamalām.
Tad|dhvanes tatra sainyāni sametāni samantataḥ
prācīna|mārutād abda|vṛndān' îva ghan'|āgame.
Tad" âiva daiva|jña|vijñāpito 'sau bhū|purandaraḥ
mudā sva|kula|vṛddhābhir vihit'|â|śeṣa|maṅgalaḥ,
Sāmānikair iva pariṣ|kṛtaḥ śrī|maṇḍal'|ēśvaraiḥ
caturdh"|âmara|rājy' êva cambā catur|aṅgayā,
170 Prāsthānikaiḥ preryamāṇas tūrya|nisvāna|nisvanaiḥ
vipakṣa|pakṣa|viccheda|piśunaiḥ śakunair api,
Nandīśvarasy' êva yātrāṃ yātrāṃ taṃ vidviṣam prati
kartu|kāmaḥ pratasthe 'tha nir|vilambaiḥ prayāṇakaiḥ.

Prati|sthānaṃ pramadato jina|caityāni pūjayan
pratīcchaṃś ca prati|padaṃ prābhṛtāni prabhūtaśaḥ,
Pit" êv' ānandayan sarvān priy'|ālāp'|ādi|gauravaiḥ
a|bhī|dānaṃ bandi|mokṣaṃ sarvato 'pi pravartayan,
Sva|deśa|sīmni vijaya|śriyo dhāmni parāptavān
śibiraṃ sthāpayāmāsa rājā Jayaśubhaṅkaraḥ.

find out quickly.' The astrologer addressed the King: 'Your Majesty, on Thursday, the thirteenth day of this dark fortnight, in the lunar mansion of Benevolence and in the moon of Scorpio, the sign of Libra will perform what is desired.'

At the awaited sign, Jagac·chubhan·kara, having given unprecedented worship to the Fordmakers, caused the kettledrum to be beaten in the manner proper for a favorable departure. With its echoes it brought heaven, the rivers, the ocean, the mountains and their peaks into the state of being a chorus to the drum of victory. At its sound, armies congregated there from all directions, like masses of clouds in the rainy season at the east wind. Then too, that Indra of the earth, instructed by the astrologer, his blessing performed with joy by the oldest women of the household, surrounded by dignified governors of provinces as if of equal rank with him, and with an army of four divisions like the fourfold kingdom of the gods, urged on by the sound of drums and trumpets like omens telling of the cleaving of the army of his enemy, full of intent against his enemy, set forth with undelayed marches his expedition, like an expedition to the Island of Rejoicing.*

In every place paying respect to the Jain temples, at every step receiving gifts in large quantities, like a father, delighting all by showing them the respect of pleasant speech and such, and setting in motion everywhere freedom from fear and release from prison, having arrived at the boundary of his kingdom, the abode of the goddess of victory, King Jagac·chubhan·kara established his camp.

Tathā hi:

Saṃcāri|dāru|phalakais tri|bhūmaṃ bhūmi|maṇḍanaṃ
vimānam iva rāṭ|saudhaṃ prāg vyadhāyi niyuktakaiḥ.
Kīrti|stambha iva stambho jaya|maṅgala|hastinaḥ
saudh'|āsanne vaśānāṃ tu tat|pṛṣṭheṣu nyadhīyata.
Turaṅga|mandurāḥ saudha|dakṣinen' ôttareṇa ca
kṛtāḥ pārśveṣu saudhasy' âṅga|rakṣāṇāṃ gṛhāḥ punaḥ.
Hasti|śālā mandurāś c' âbhito jayana|sālinām
padātīnāṃ nivāsās tu kaṭak'|āveṣṭataḥ kṛtāḥ.

Gavyūtān parato rāja|sainyam āvārya sarvataḥ
catur|aṅga|camū|yuktāḥ sāmantā avatasthire.
Āsannānāṃ vaṇṭha|kalir mā bhūt teṣāṃ davīyasām
rāṭ|kāryeṣu vilambaś ca tat|krośāt parataḥ sthitiḥ.
Niyogināṃ ca sarveṣām āḍhyānāṃ vaṇijām api
rāṭ|saudha|savidhe dattā āvāsāḥ patti|rakṣitāḥ.
Vāra|nārī|gṛhā rāja|saudhāt tiryak samantataḥ
ālīmukhe siṃha|dvār'|āsanne sajjāḥ padātayaḥ.
Gāṇikyaṃ tatra māṇiky'|ābharaṇair diṅ|mukhāni ca
kikāsayan vicacāra nānā|kāmi|mukhāni ca.
Tataḥ suvarṇa|haṭṭāś ca ratna|dūṣy'|āpaṇās tataḥ
ghṛta|taila|taṅgaḍ'|ânna|haṭṭāś carma|kṛtas tataḥ.

Like so:

Official functionaries had previously built with closely- 175
fitting planks of wood a three-storied ornament for the world, a royal palace like a heavenly mansion. The pillar for the royal war elephant was like a memorial pillar, but he rested on the backs of his female elephants, near to the palace. Stables for the horses were at the south and north, and houses for the bodyguard had been built at the sides of the palace. The elephant halls and stables were close by the armories, and night-quarters for the foot soldiers had been made from coverings of straw.

The King's army having spread over the meadows, the barons with their armies of four divisions encamped all around. 'Let there be no discord between the servants of 180
those seated near and those further away, and no tardiness in the King's affairs!': because of this cry, there was good order everywhere. Dwelling places nearby the royal palace, guarded by foot soldiers, were provided for the officials and wealthy merchants. The prostitutes' houses surrounded the royal palace at oblique angles. Armed foot-soldiers were close by the gates at the heads of the streets. There, the guild of prostitutes, who made the quarters of the heavens shine with their ornaments of jewellery as well as the faces of their lovers, was situated. And there, the gold markets, there, jewel and clothing emporiums, and clarified butter, sesamum, oil, cream, and rice markets, and there, the leather workers.

Rajakā dhāvakāś c' âpi rāja|dvār'|âgrataḥ kramāt
tataḥ su|gandha|tāmbūla|pūga|prasava|haṭṭikāḥ.
Tiryag|ālyāṃ dauṣyik'|ânte kāṃsya|kṛd gāndhikās tathā
kaṇ'|âṭṭa|pārśvato nyūṣur n' âikaikāndavikā api.
Sthān'|ântareṣu parito bhrāmyanty ārakṣa|pūruṣāḥ
a|jñāta|jana|sañcāraṃ vārayantaḥ samantataḥ.
Gāyanti pānā vādyante mṛdaṅga|paṭah'|ādayaḥ
paṭhanti bhaṭṭa|thaṭṭāś ca prati|sāmanta|mandiram.
Evaṃ sva|deśa|sīmāyām āvāse vāsava|śriyaḥ
tasya rājño vyatijagmur dināḥ katyapi līlayā.

Itaś ca:

Śrutvā sīmni tam āyātaṃ prayāsena mahīyasā
tāṃ Tuṅgaśṛṅgiṇīṃ sindhuṃ nīrtvā darp'|âti|tundilaḥ,
Prayāṇair an|avacchinnair āsannībhūya bhūyasā
kop'|āṭopen' âvatasthe rājā Vimalavāhanaḥ.

Atha sva|sainye senānyaṃ senānyaṃ śakti|sampadā
bhūpaṃ Vijayavarmaṇaṃ cakāra Vimalaḥ prabhuḥ.
Tato Vijayavarm" âsau sākṣāt māna iva prabhoḥ
pravādita|raṇa|tūryaṃ yudhe 'dhāvad gaja|sthitaḥ.
Tam ath' āyantam ālokya daṇḍ'|ēśo Jayaśāsanaḥ
Śubhaṅkarasya nṛpateḥ pratāpa iva mūrtimān,
Caturdhā senay" ânvīto dvip'|êndram adhirūḍhavān
sphuran|nisvāna|nisvānaṃ sahasā sammukho 'bhavat.

Laundrymen and washermen before the gates in due order, and there, fragrant unguent, tamarind, betel, and flower markets. At the end of the transverse row of the cloth merchants, the brass workers and the perfume sellers, and at the sides of the grain market, the sweet sellers were situated in large numbers. Guardsmen patrolled all around in different places preventing the passage of unknown people from all directions. Eulogists sang, kettle drums and snare drums sounded, and rows of bards recited by the mansions of the barons. In this manner, the King, with the splendor of Indra, passed several days in amusement in residence at the frontier of his country.

Now:

Having heard that he had approached the frontier with mighty endeavor, extremely swollen with pride, having crossed the river Tunga·shríngini, and having approached with uninterrupted marches, with an even greater swelling of anger, King Vímala·váhana made his stand.

Then King Vímala·váhana established the governor Víjaya·varman general with full authority as general over his army. Then Víjaya·varman, looking like the pride of the King personified, the drums of battle beating, advanced into battle seated on an elephant. Thereupon, having seen him approaching, the general Jaya·shásana, like an embodiment of King Jagac·chubhan·kara's majesty, attended by his fourfold army, mounted on a chief of elephants, the sound of drums throbbing, suddenly appeared opposite.

Tataś ca:

Turaga|khar'|ôtha|dhūli|dhūmyā|
lahari|nirantara|ruddha|rodasīkaḥ
śitatara|kara|tāla|kunta|mukhya|
praharaṇa|saṃhati|kānti|lolad|arciḥ;
Rabhasa|vaśa|vidhāva|māna|patti|
dvipa|ratha|ghoṭaka|n'|âika|vanya|yūthaḥ
ati|gurutara|heti|cakra|vāla|
prasabha|vināśita|sattva|saṅgha|bhīṣmaḥ;
Prasṛma|raṇa|tūra|pūra|nāda|
sphurad|uru|kīcaka|parva|ghoṣa|ghoraḥ
gagana|tala|vahat|pṛthatka|nān"|ā-
kṛti|niśit"|ôgra|phala|sphuliṅga|bhīmaḥ;
Vimala|Jayaśubhaṅkar'|âbhidhāna|
sphurad|avanī|bhṛd|anīka|kānan'|ântaḥ
pradana|vana|hut'|āśanaḥ samantād
bhuvana|bhayaṅ|kara eva saṃpralagnaḥ.

200 Itthaṃ samara|saṃmarde 'sṛk kardamita|bhūtale
talavarga|pramādena Jayaśāsana|kumbhinaḥ.
Kakṣā kṣura|prabāṇena sadyo Vijayavarmaṇā
acchidyad āyur|nāḍ" îva kadalī|dala|līlayā.

Tato mūla|grah'|â|bhāvāt śari|paṭṭaḥ sa|yoddhṛkaḥ
jīrṇa|caitya|śikharavan nipapāta mahī|tale.
Tadānīṃ c' ân|āvṛtt'|âṅgaḥ sa kumbhī Jāyaśāsanaḥ
prahato ripu|nārācair nyapatat parśubhir druvat.
Daivāt tena patat" âsya śāri|paṭṭasya mūrdhani
Jayaśāsana|senā|nī sva|svāmī hā nyapātyata.

And then:

With the heaven and earth completely covered with billows of thick clouds of dust thrown up by the hard hooves of the horses; with flames flashing from the light coming from the clashing together of the heads of attacking spears, very sharp cymbals; with many wild troops of foot-soldiers, elephants, and chariot horses, whose wish was to run amok with savage intent; horrifying with the heaps of beings utterly destroyed by the multitudes of extremely powerful missiles; frightful with the tumult of battle cries, like the intermittent rattling of bamboo canes shaking violently, a sound swelling with advancing drums of war; fearful with various forms of night, the acrid discharge of firebrands individually spreading on the surface of the sky; a forest of the forces of the kings of the trembling world named Vímala·váhana and Jagac·chubhan·kara, the forest fire of battle, the actual cause of fear to all parts of the world, commenced.

Now in the press of battle, through the neglect of its keeper, Jaya·shásana's elephant was led into muddy ground. Víjaya·varman, with the shaft of his sharp arrow, immediately pierced its girdle, as if it were its life artery, as easily as a stick of plantain.

Then, in the absence of any firm support, the elephant's armored plate, together with its turret, fell to the ground like the pinnacle of an old temple. And then Jaya·shásana's elephant, its body unprotected, struck by the enemy's arrows, was swiftly felled by their sickles, like a tree. Unfortunately it threw down and killed on top of the fallen armor its master, the general Jaya·shásana, alas! Billows of joy broke out in the ocean of Vímala·váhana's army, but in

Prāsaran harṣa|kallolā Vimalasya bal'|ôdadhau
Śubhaṅkara|bal'|âbdhau tu śok'|āurv'|ânala|hetayaḥ.
Yāte 'staṃ śūra|tilake senā|nyāṃ Jayaśāsane
tad|duḥkha|duḥkhita iva sūraḥ kṣetr'|āntaraṃ yayau.

Pratiṣiddhe tato yuddha|saṃrambhe vetri|pāṇibhiḥ
varūthinyāv ubhe svaṃ svaṃ skandh'|āvāram upeyatuḥ.
Dvitīye 'hni Jayaśubhaṅkareṇa nṛpa|bhāsvatā
bhūpaḥ Samaravijayaḥ senānītve 'bhyaṣicyata.
Tato 'sau samar'|ôtsāh'|ôdañcad|romāñca|kañcukaḥ
jaya|kuñjaram ārūḍhaś catur|aṅga|camū|vṛtaḥ,
Vijaya|śrī|parīṃbha|saṃrambh'|ôttāna|mānasaḥ
vairi|kānana|dāv'|âgniḥ samit|kṣetram upāgamat.
Taṃ c' āgacchantam ālokya jita|kāśitay" ônmadaḥ
Vijayavarm" âpi gaj'|âdhirūḍho 'bhyaij jaya|śriye.
Tataḥ punaḥ samit|tūry|ôttāla|tāla|vilāsataḥ
nṛtyat|kabandha|prabandhaṃ raṇa|nṛtyam avartayat.
Gaṇḍa|sthala|galad|dāna|saritau pṛtan"|ēśinau
dantā|danti hastā|hasti hastinau tau prajahretuḥ.

Tataḥ Samaravijay'|âṅga|rakṣair dākṣya|dīkṣitaiḥ
Vijayavarma|kariṇaḥ śiro 'cchidyata patravat.
Sva|gajaṃ chinna|śirasaṃ Vijayo vīkṣya sāhasāt
vidut|kṣipta|karaṇaṃ dadau prati|gajaṃ prati.
Tam āyantaṃ śrī|Samaraḥ sadyaḥ kuntena vakṣasi
ubhayā|pāṇi jagrāha prīta|daiva|prasādavat.
Ten' āgāḍha|prahāreṇa vakṣaḥ|pṛṣṭha|dvayī|bhidā

the ocean of Jagac·chubhan·kara'a army they were the cause of a submarine fire of sorrow. The ornament of the sun, the general Jaya·shásana, having set, the sun, as if afflicted by sorrow, went to its other place.

Then, enthusiasm for war having been checked by the staff-officers, the two armies returned to their respective defensive strongholds. On the second day, the majestic King Jagac·chubhan·kara appointed the governor Sámara·víjaya to the office of general. Thereupon he, with a coat of mail of his thrilled body hair which had raised in joy at the conflict, mounted on a war elephant, surrounded by the army of four divisions, his mind elevated with eagerness for the bounty of the goddess of victory, a forest fire for the forest of his enemies, arrived at the field of battle. And having seen him approaching, Víjaya·varman, making frenzied gestures of victory, advanced for the prosperity of victory. Then the dance of battle with an uninterrupted series of dancing headless trunks was performed once more to the playful rhythm of horrendous war drums. Streaming with rut oozing from their temples, supreme in battle, tusk to tusk and hand to hand, the two elephants attacked.

Thereupon, Sámara·víjaya's skillfully trained bodyguard cut the body of Víjaya·varman's elephant, as if cutting a leaf. Víjaya·varman, seeing that the body of his elephant had been cut, rashly acted like a hurled thunderbolt against the enemy elephant. As he approached, honorable Sámara·víjaya suddenly caused him to receive with both hands a spear in his breast, as if by the grace of a propitiated deity. By this deep blow, piercing through his chest and back, Víjaya·varman was instantly made an abode of ruin. Then

cakre Vijayavarm" âpi vyaya|dharmā sapady api.
Tataḥ Śubhaṅkara|bale harṣ'|â|dvaitaṃ vyajṛmbhata
tena nirghāṭita iva śok'|â|dvaitaṃ tv arer bale.
Ubhayor api senā|nyos tat tādṛg vīkṣya sāhasam
vīr'|ântarāṇāṃ vaktuṃ nu prāpa deś'|ântaraṃ raviḥ.
Pratīhārair avahāra|saṃjñayā vārite raṇe
svaṃ svaṃ śibiram īyāte anīkinyāv ubhe api.
Tṛtīye 'hni śrī|Vimalaḥ sūnuṃ Vijayavarmaṇaḥ
sthāpayāmāsa Vijayasiṃhaṃ daṇḍ'|âdhināyakam.
A|māna|svāmi|san|māna|pitṛ|vair'|âbdhi|tīrṇaye
jay'|êbha|yāna|pātraṃ so 'dhyārohad guru|pauruṣaḥ.
Sarv'|âbhisareṇa taṃ c' āyāntaṃ siṃham iv' āhave
pratīyeṣa śrī|Samaravijayo vijay'|ôdyataḥ.
Bhayaṅ|karo Yamasy' âpi Nāradasya priyaṅ|karaḥ
ubhayor apy anīkinyoḥ prāvartata mah"|āhavaḥ.
Tataś ca prāvahan rakta|saritaḥ kūlam udbhujāḥ
tatra patty|aśva|karibhir jala|jantūyitaṃ ciram.
N' âśrāmyan vāhanāny uccair āyudhāni na c' âtruṭan
yodh'|ôtsāho na vyaraṃsīt tath" âbhūt kevalaṃ tv ahaḥ.
Tāv ubhāv api senā|nyau jiṣṇū api mahā|bhujau
nirmathy' âpi raṇ'|âmbhodhiṃ n' âpatur vijaya|śriyam.
Evaṃ samara|saṃrambhaṃ datta|stambham iv' â|kṣayam
darśaṃ darśaṃ khinna iva ravir ast'|âdrim āśrayat.
Avahāre pratīhāra|puruṣair vihite tataḥ
te ubhe apy anīkinyau svaṃ svaṃ śibiram īyatuḥ.
Ity evaṃ samara|bhare bhuvan'|âika|bhayaṅ|kare

unique joy spread among Jagac·chubhan·kara's army, but as if put apart by it, unique sorrow in the army of his enemy. Having seen such valor as this on the part of both generals, the sun went to its other abode, assuredly to tell the other heroes. And battle having been prevented by the officers' announcement of a cessation of arms, both armies returned to their respective camps.

On the third day, His Majesty Vímala·váhana, appointed as general Víjaya·simha, the son of Víjaya·varman. He, with the manliness of his father, ascended the boat of a war elephant in order to cross the ocean of war, because of the disrespect shown to his master and his respect for his father. As he advanced like a lion with his entire army, honorable Sámara·víjaya, intent on battle, longed to encounter him in battle. The cause of fear to even Death, the cause of delight to Nárada, the mighty battle of the two armies commenced.

Then flowed rivers of blood, arms reaching above their banks, in which for a long time foot soldiers, horses and elephants proceeded like aquatic animals. The horses did not become tired, the powerful weapons did not break. Eagerness for battle did not cease, as did the day alone. Neither of those long-armed generals, although desirous of victory and despite having churned the ocean of battle, alighted upon the prosperity of victory. Watching and watching the violence of battle, like an everlasting pillar for its support, the sun, as if wearied, sought rest on the western mountain. Then, a cessation of arms having been ordained by the officers, both the armies returned to their own camps. In this manner three days were spent in the contest of battle, the

atyakramīt try|aho n' âbhūt kāntaḥ ko 'pi jaya|śriyaḥ.

Sah' â|saṅkhy'|âṅgibhir mṛṣṭvā pradhāna|puruṣa|kṣayam
tūrye 'hni Vimalo 'bhāṇīd dūtena prati|bhū|bhujam.
‹Kṣayaṃ nirmantu|jantūnāṃ sāmantānām api kṣayam
upekṣase kim urv"|īśa taṭa|sthaḥ kāṃdiśikavat.
Rājñaḥ suto 'si cet satyaṃ tad yudhasva mayā saha
āśleṣṭum abhilaṣyanti mad|vāṇās tvāṃ sva|bandhuvat.
Priyaṅgulatikām ekāṃ kṛtvā vo mat|pad'|ôpadām
rājya|śriyaṃ kalpa|latāṃ upabhuṃkṣv' â|kuto|bhayaḥ.›

235 Iti dūta|vaco|havya|navya|krodha|hut'|âśanaḥ
vāco|jvālā iv' âmuñcat śrīmān Jayaśubhaṅkaraḥ.
‹Re dūta bhūt'|āviṣṭen' ân|ātmanīnena pāpmanā
yen' âiṣa viśva|saṃhāra|kārī vaira|viṣa|drumaḥ,
Ropitaḥ pariṣiktaś ca tādṛg|dur|vākya|vār|bharaiḥ
sa eva dāruṇatamaṃ phalam asya pradāsyati.

Kiñ ca:

Para|dār'|âbhilāṣo 'yaṃ kṣetriya|vyādhi|ruddhataḥ
tasya n' âpaiṣyati spaṣṭaṃ vinā matka|śar'|âgninā.
Tad yāhi dūt' āyāto 'haṃ tav' ânupadam eva hi
dvidh" âpi sva|pade sthairyaṃ karaṇīyaḥ sa kiṃ|prabhuḥ.›

cause of unique fear for the world. No side won the favor of the goddess of victory.

Having suffered the destruction of his principal followers with their countless men, on the fourth day Vímala·váhana addressed the King by means of an envoy: 'Why, Lord of the Earth, do you overlook the destruction of innocent beings and the destruction of barons, while standing on a slope, as if wanting to run away? If it is true that you are the son of a king, then fight with me. My arrows long to embrace you, as if you were their kinsmen. Or, having made a respectful present to my feet of Priyángu·lata alone, continue to enjoy the wishing-creeper of the prosperity of the kingdom, free from fear from any quarter.'

Thus he spoke. His fire of anger renewed by the oblation 235
of the envoy's speech, His Majesty Jagac·chubhan·kara, as if blazing with the words, declared: 'Hey, messenger, that wicked, unspiritual man, possessed by demons, who has caused to grow this tree of the poison of enmity, the cause of complete destruction, and watered it with the water-clouds of such an unpleasant speech, will certainly reap its extremely bitter fruit.

What's more:

He lusts after other men's wives because he is beset with the incurable disease of seducing other men's wives. He will not be purged of it without the fire of my arrow. So, go, messenger, and I will come following at your heels. That bad king will have to rise to his feet twice!'

Tataḥ sa rājā sarv'|âugha|mahā|bherīm avīvadat
Arimardana|mukhyāṃś sāmāntān samanīnayat.
Hastik'|âśvīya|pādāta|rathyāḥ sarv'|âṅga|varmitāḥ
utsāh'|ôdghuṣitāś c' âbhuḥ samudra|guṇitā iva.
Sarvataḥ kalpitaṃ mattam āruhya jaya|kuñjaram
sainya|madhyaṃ nṛpo vyoma|madhyam iv' âryamā.

Dūt'|ôkti|śrutyā nisvāna|svānair vācālayan diśaḥ
āgāt sarv'|âbhisāreṇa Vimalo 'pi nar'|ēśvaraḥ.
Caturdhā senayā śliṣṭo jaya|lakṣmai raṇ'|âṅgaṇe
tau rājānāv amilatāṃ prāg|pratyag|sāgarāv iva.
Raṇa|tūryāṇy avādyanta vīra|śrī|nṛtya|hetavaḥ
tri|lokī|kautuki|śreṇīm āhvayanti prati|svanaiḥ.

Tataś ca:

Dhānuṣkāḥ pūrvam eke śara|vaṇam abhito
'ropayann antarikṣe
kṣipra|kṣipraṃ kṣurapraiḥ kim api luluvire
keśalāvaṃ tad|anye
sarv'|âṅgaṃ lagna|bāṇāḥ kṣaṇam iha dadhire
śvāvidhāṃ ke 'pi kelīṃ
kecit t' ûtkhāta|bāṇ'|âsṛg|aruṇa|tanavaḥ
phulla|sat|kiṃśuk'|ābhāṃ.
Carm'|âsi|stambha|hakkā|ḍamarukā|ninadaiḥ
kṣetra|pān smārayantaḥ

Then that king had all the multitude of kettle drums sound, and summoned together the barons, Ari·márdana at their head. And the armies of elephants, horses, foot soldiers, and chariots, all their bodies armored, filled with shouts of resolution, were as numerous as the ocean. Mounted on a rutting war elephant caparisoned on all quarters, the King appeared in the midst of his army like the son in the midst of the heavens.

Having heard the messenger's relation, King Vímala·vá-hana too came with all his forces, filling the four quarters with the sound of drums, clinging with his fourfold army to the fortune of victory on the field of battle. The two kings met like the eastern and the western oceans. Musical instruments of battle sounded, the cause of dancing to heroic measures, summoning with their echoing a multitude of the curious of the triple universe.

And then:

Some of the archers, at the fore, caused a forest of arrows to grow in the sky. Others of them, twanging and twanging with sharp-edged arrows, performed a kind of tonsuring. Some, with arrows sticking all over their bodies, gave an instantaneous impression on the spot of a porcupine, some, their bodies red with blood, having dug out their arrows, an imitation of an actual pink-blossoming *kímshuka* tree. Calling to mind the deities of the field with the noise of shields, swords, clubs, challenges, and drums, actually bedewed with pink garlands, their bodies having been adorned in front with various blows, the extremities of their limbs lopped from the root as if miming manifoldness, like the body of darkness, the shield-bearing mighty warriors roved

prodyan|nānā|prahār'|ârcitatama|tanavaḥ
pāṭalā|sragviṇo nu
mūlāl|lūn'|ôttam'|âṅgās tamasa iva vapur n'
âikatāṃ nāṭayanto
bhremuś carmi|pravīrā raṇa|vara|vārikāṃ
sarvato ghoṣayantaḥ.
Tārkṣy'|ārohaṇa|bhīṣaṇā bahu|vidhair
divy'|āyudhair dāruṇā
viśvasy' âpi hi jiṣṇavas turagiṇo
vegāt samuttasthire
yais tādṛg|bala|śālibhiḥ pratibhaṭā
apy udbhaṭā dānavā
jambhār'|âti|bhayaṅ|karā api paro|
lakṣāḥ kṣaṇāj jaghnire.
Valganti sma mahārathā iva rathāś
cakr'|āyudhair dārit'|ôt|
sarpad|darpa|payodhi|vairi|paṭalī|
vakṣo|dṛṣat|saṃphuṭāḥ
yair manth'|âcala|vibhramai raṇa|mah"|âm-
bhodhau dadānair bhramīs
taṃ nirmathya samantato 'pi vijaya|
śrī srāk pracakre svasāt.
Yudh'|âbdhi|stha|jaya|śriye dvipa|mahā|
pota|sthitāḥ sādino
dhāvanto '|bhayato dhvajaiḥ sita|paṭa|
spṛk|kūpaka|śrī|bhṛtaḥ
ke 'py āsphalya mitho 'rujan raṇa|mah"|âm-
bhodhau mamajjuḥ pare
tīrtv" ânye parirebhire jaya|ramāṃ
sphūrjad|yaśo|bhūṣaṇām.

around, everywhere calling upon the desired goddess of the boon of battle. Fearful through their mounting of monstrous horses, pitiless with their many kinds of supernatural weapons, victorious even over all, horsemen appeared with a rush. And vying with the possessors of such strength, very mighty demons, more than a hundred thousand, the cause of fear to even Indra, the enemy of Jambha, leader of demons, struck in an instant.

The chariots were springing forth like those with mighty chariots, their coverings piercing the chest of the rising ocean of the mass of enemies, having been rent by those whose weapon is the discus. Having churned the ocean all around with these rotating churning sticks which were producing revolutions in the ocean of battle, the goddess of victory made it entirely her own. Riders seated on the large ships of elephants fearlessly advanced for the success of victory in the ocean of battle, bearing, by means of their banners, the radiance of white sails touching their masts. Some, striking against each other, shattered. Some sank in the huge ocean of battle. Others, having crossed it, embraced the goddess of victory whose decoration is manifest glory. And rivers of blood flowed forth in all directions, with faces of open water-lotuses made from the faces sliced from the warriors, with fish made from crests the opposite of white, with blooming white lotuses made from the coverings of white parasols that had lost their sticks, full of snakes diving down into the fluid formed from weapons, arrows, swords, and daggers.

Prāsarpan paritaś ca rakta|saritaś
chinna|pravīr'|ānanair
vyākoś'|âmbu|jak'|ānanāḥ sa|śapharāḥ
śvet'|êtaraiś cāmaraiḥ
daṇḍa|bhraṣṭa|sit'|ātapa|tra|paṭalaiḥ
protphulla|sat|kairavā
nārāc'|âsi|kṛpāṇikā|praharaṇair
nāg'|ânvavāy'|ākulāḥ.
Ittham āyodhena yodha|netṛ|saṃhāra|kāriṇi
bhāyād iva davīyasyāṃ dvābhyām apa jaya|śriyi,
Śubhaṅkara|kar'|ākṛṣṭa|kāla|pṛṣṭān niritvaraiḥ
nārācair jarjarīccakre sajjito 'pi ripu|dvipaḥ.
Patayāluṃ viloky' êbhaṃ Vimalo '|tula|sāhasaḥ
vidyud|utkṣipta|karaṇād yayau sva|rathino rathaṃ.
A|samāna|maho yuddham a|nyāyyaṃ saṃpradhārayan
a|samāna|bhuja|stambho rājā Jayaśubhaṅkaraḥ,
Jaya|dvipād avatīry' āruroha ratham uttamam
phale|grahāv apy a|naye tat|parā na hi sattamāḥ.
Mahā|ratha|sthitau tau ca yuyudhāte punar bhṛśam
bhojy'|ântarād iva ruciḥ sphāyate dāhan'|ântarāt.
Tadā ca catur|aṅgayā pṛtanayā tayoḥ saṃgaraṃ
nirīkṣitum a|bhoji|pre milita|varṣma|vaṃśy|ālivat
niruddha|karaṇ'|ântaraṃ gata|nimeṣa|vighn'|ēkṣaṇaṃ
prasūna|bhṛta|pāṇikaṃ divi div'|âukasāṃ vṛndam ait.
Srag|pāṇir jaya|lakṣmīś ca tadānīṃ tau samāsadat
sa|jātiya|melake hi nirbhī syād bhīruko 'pi hi.
Tasmin samara|sammarde mathyamān'|âbdhi|bhīṣaṇe
Śubhaṅkarīya|sāmanta|Durgarājasya kumbhinā,
Mad'|ônmattena Vimala|kumbarī kūbar'|âgrataḥ
gṛhītv" ôllālito vyomni divyānāṃ prābhṛtāya nu.

As goddess of victory thus remained far from both sides, as if through fear, in the battle that was the cause of the destruction of the generals, his enemy's elephant, although armored, was perforated by iron arrows shot from the bow drawn by the hand of Jagac·chubhan·kara. Vímala·váhana, seeing his elephant falling, flew with unequalled power, with the effect of a hurled thunderbolt, to the chariot of his charioteer.

Unequalled in his might, Jagac·chubhan·kara, considering that the fight was unfair, unequalled in the pillars of his arms, descended from his war elephant and mounted his excellent chariot. The extremely virtuous certainly do not engage in unfairness, despite it leading to success. Standing in their mighty chariots, the two fought violently once more. Light spread from within their vehicles as from within a feast.

And then, in order to see the conflict with fourfold army, a multitude of gods, like the rows of the veins of the body drawn together, assembled in the sky, other than having their doings obstructed, without the obstruction of the eyesight caused by blinking, bearing flowers in their hands. And at that moment the goddess of victory, bearing a garland in her hand, advanced toward the two. For even a coward becomes fearless when among a throng of those of the same clan. In that press of battle, as terrible as the churning of the ocean, the elephant of Jagac·chubhan·kara's baron, Durga·raja, frantic with rut, grasped the yoke pole of Vímala·váhana's chariot and hurled it up into the sky, assuredly as a respectful present for the gods. Seeing that the chariot

Ratham utkṣiptam āloky' ôttarayituṃ karaṇaṃ dadat
Durgarājasya vīreṇ' âsinā jaghne 'dhi|kandharam.
Śrī|Śubhaṅkara|rājasya bhṛtya|bhṛtyena līlayā
Vimalo dvidalīcakre dhik tvag|indriya|vaiśasam.

Atr' ântare jaya|lakṣmyā vara|srag|dāma cikṣipe
divyaiḥ kusuma|vṛṣṭiś ca śrīmaj|Jayaśubhaṅkare.
Nisvāneṣv avalan ghātā nāndī|tūryam apūryata
‹arhad|dharmo jayaty atr' ēdṛśā yatr' êty› aghoṣyata.
Śrī|Vimalavāhanasya sainyaṃ dainya|bhay'|ākulam
dhīrayitvā hata|śeṣaṃ sa rāj" âpṛṣṭahastayat.
Raṇa|kṣetraṃ śodhayitv" ôtpāṭya vīrāṃś ca jīvataḥ
utpātakaṃ mudā prāpa sva|puraṃ śrī|Śubhaṅkaraḥ.

Raudra|dhyāna|ghan'|āveśāt sa śrī|Vimalavāhanaḥ
ratna|prabhāyām utpede nārako 'mbhodhi|jīvitaḥ.
Nimeṣa|mātraṃ tatr' âkṣinor na śarm' āste prakāśayat
santataṃ duḥkam ev' âikam gāḍh'|ândha|tamasaṃ yathā.
Tad|duḥkham anubhūy' âsau tata uddhṛtavāṃś cirāt
Jambū|dvīpe 'tra Bharate Narmadā|Vindhya|kānane,
Catur|dantaḥ śveta|kāntiḥ sapt'|âṅgyāṃ su|pratiṣṭhitaḥ
Vindhy'|âdri|Revā|dampatyor gajo 'bhūd ātma|bhūr iva.

had been hurled upwards, to make it descend, Durga·raja's follower struck with his sword as far as the neck. The servant of King Jagac·chubhan·kara's servant easily split in two Vímala·váhana, alas! destroying his sense of touch.

At that moment the gods hurled the wreath of the suitor's garland of the fortune of victory and a shower of flowers on His Majesty Jagac·chubhan·kara. Blows fell on drums and the trumpet of rejoicing was blown to shouts of 'The Jain religion conquers through His Majesty endowed with its qualities!' The King cheered the survivors of the slain of His Majesty Vímala·váhana's army, who were filled with depression and fear, clapping them on their backs. Having purified the field of battle, His Majesty Jagac·chubhan·kara drew away his living soldiers and returned to his own city, which was leaping up with joy.

Through his absorbtion in unbroken meditation on cruel deeds, His Majesty Vímala·váhana, reborn in the ocean of existence, became a hell-being in the hell of jewels. There was no happiness there even for a blinking of an eye, since the thick, dense gloom only revealed everlasting sorrow. Having experienced its pain for a long time, he was drawn out of there, and in this Rose-apple-tree island, in Bharata, in the forests of the Nármada river and the Vindhya mountains, and was born an elephant, four-tusked, white colored, well-supported on its seven members, like the son of that man and wife, the Vindhya mountain and the Nármada river.

Udya|dantakam aty|udāra|kaṭakaṃ
drāghiṣṭha|pād'|âdbhutaṃ
niryad|dāna|mahā|pravāha|saritaṃ
vaṃś'|ônnati|bhrājitam
aty|uccaistara|kumbha|kūṭa|ghaṭanaṃ
śaśvad|dur|ārohaṇaṃ
Vindhy'|âdrer yuva|rājam eva manute
ko nāma n' âmuṃ dvipaṃ.

Prāgvad vaśā|kar'|ôtkṣipta|śīt'|âmbhaḥ|śīkar'|ôtkaraiḥ
sicyamān'|ôbhaya|pārśvaḥ sukha|nidr"|âlas'|ēkṣaṇaḥ,
Hastinī|hasta|saṃspṛṣṭa|śiśnakas tābhir eva ca
su|kumāra|dru|śākh"|âgr'|âpanīta|kṣoṇi|reṇukaḥ,
Vvruk'|ādatta|sarasa|sallakī|kḷpta|bhojanaḥ
vāraṃ vāraṃ kar'|âgreṇa tāsāṃ śroṇy|ādikaṃ spṛśan,
Arcan kareṇukāḥ kāścid vinidra|kamal'|ôtkaraiḥ
parābhis tāḍyamānaś ca tair eva ca tad|īrṣyayā,
Krīḍaṃs tābhiḥ sarasīṣu sphuṭat|kamala|rājiṣu
jal'|êbha|hastāva|gūḍhām īrṣyan vīkṣya kareṇukāṃ,
Mocyamānas tantu|baddhas tābhir ev' âti|vegataḥ
mocayaṃs tās tantu|baddhā baddh'|ākṣepaḥ kṣaṇād api,
Iti tvag|indriya|sukhaṃ dantinībhiḥ sa mānayan
kāminībhiḥ kāma iva ciraṃ tasthau yadṛcchayā.

With his upcurving tusks, his very lofty temples, wonderful in his extremely long stride, streaming with a mighty current of rut fluid issuing forth, resplendent with his uplifted trunk, endowed with very prominent swellings on its forehead, always very difficult to be mounted, an actual crown-prince of the Vindhyas, no one perceived that elephant.

Just as before, both his flanks being sprinkled with upward rising drizzles of cool water sprayed by the trunks of his obedient females, his eyes languishing in pleasant slumber, his penis stroked by the trunks of the female elephants, with his dust from the earth removed by them too with the tips of branches from tender, young trees, presented 275
by the female elephants with food prepared with lakes of resin, continually touching with his trunk their buttocks, etcetera, paying respect to some of his females with heaps of blooming lotuses, and, through envy of that, being beaten by others with the very same, sporting with them in lakes lined with blooming lotuses, feeling envy having seen his female enveloped by the hands of the elephant of the water, being bound with thread and then released by them very speedily, and, his bonds removed, binding them with thread and releasing them in an instant, he thus remained for a long time with his female elephants paying chief respect to the sense of touch at his own pleasure like Love with his beloveds.

Anyadā dadṛśe s' âiṣa kar'|îndraḥ kari|bandhakaiḥ
Meghavāhana|rājāya nyavedi ca sa|sauṣṭhavam.
‹Deva sphaṭika|śailasya śikharaṃ kila jaṅgamam
su|lakṣanaś catur|dantaḥ sapt'|âṅgyāṃ su|pratiṣṭhitaḥ,
Vindhy'|âṭavyāṃ kar'|îndro 'sti Śakr'|êbhasy' êva sodaraḥ
dvāri ten' ârgalitena satyaḥ syā megha|vāhanaḥ.›

Ten' âkāri vāri|bandho darśit" âsya sva|hastinī
yūthaṃ vihāya tat|pṛṣṭhe so 'lagāt sparśa|vaśyitaḥ.
Sā hastinī dhāvayitvā vāri|bandhe praveśitā
ekayā rathyayā niṣkāśitā c' âtha dvitīyayā.
Vāri|bandhaṃ praviṣṭe 'tra gaje rathā|dvayaṃ kṣaṇāt
pidadhe sa dadhe madhye ripuvat kari|bandhakaiḥ.
Kṣudhā|tṛṣā|śoṣito 'sau mukt'|āhāro 'ty|a|marṣataḥ
kṣut|tṛḍ|duḥkhaṃ mahamāno karma|nirjarayā tayā,
A|cintya|vīrya|yogen' âlpa|kaṣāyatayā syāt
madhyama|guṇa|sampatty" ôttama|marty'|āyur ājayat.

Tataś c' āyuṣi sampūrṇe svaḥ|purī|nūtana|pratau
Kauśikyām iva pūtāyāṃ Kauśambhyām iha sat|pure,
Rajñaḥ Samarasenasya viṣvak|senasya doḥ|śriyā
rājñī Madanamañjūṣā mañjūṣā śīla|sampadaḥ,
Tena hast'|îndra|jīvena nandanatvena śiśriye
śubha|lakṣaṇa|sampūrṇaṃ sā ca taṃ suṣuve sutam.
Rājā ca kārayāñcakre tasya janma|mah"|ôtsavam

One day, that king of elephants was seen by some elephant trappers, who told King Megha·váhana about him and his excellence. 'Your Majesty, like the walking peak of a crystal mountain, with auspicious markings, four-tusked, well-supported on its seven members, in the Vindhya forest, is a king of elephants, like the twin of Indra's elephant; with it tethered by your door you would truly be Indra, the one with clouds for a vehicle.'

He made a water trap and displayed his female elephant to him. Leaving the herd, the elephant followed behind her, because of his subjection to touch. The female elephant ran and entered the water trap. She went out by one way and then by the other. When that elephant entered the water trap, the two ways were blocked, and he was surrounded in the middle, like an enemy, by the elephant trappers. Parched by hunger and thirst, because of his great indignation, he abandoned eating. Enduring the pain of thirst and hunger, by obtaining a middling excellence through this wearing away of karma, the action of an inconceivable hero, albeit with some slight impurity of soul, he won the excellence of human life.

Then, his life completed, here in this very city of Kaushámbhi, like a new city of heaven, Mádana·mánjusha, the Queen of King Sámara·sena, who was the general of the universe through the power of his arm, pure, like Káushiki, the wife of Indra, a receptacle of the perfection of morality, was entered into by the soul of that king of elephants, fraught with becoming a son. And she gave birth to that son, completely endowed with auspicious marks. And the King ordered to be held a great festival to celebrate his birth

śrī|Vijayasena iti nāmadhey'|ôtsavaṃ tathā.
Sa eṣa tvaṃ nṛp' âyaṃ te sparśan'|âkṣa|pravarttitaḥ
itthaṃ bhava|parāvartaḥ śrī|rāj'|êndra vibhāvaya.»

Tataś ca:

Sapadi Vijayasenaḥ kṣmā|patiḥ śrī|Sudharma|
vrati|pati|satat'|ôdyaj|jñāna|dīpa|prayogāt
prasṛmara|vara|jāti|smṛty|udāra|pradīp'|â-
vagata|nija|bhav'|âuko|janma|bhūmī|catuṣkaḥ.
Su|guru|vacasi sākṣāt pratyayād vardhamāna|
pravara|guru|vivek'|ôllāsi|saṃvegaḥ
«Jina|mata|nidhinā māṃ dur|gater nātha rakṣ' ê-
ty» abhidadhad ayam ūce «śrūyatāṃ tāvad anyat.»

Iti śrī|nirvāṇa|Līlāvatī|mahā|kath"|êti|vṛtt"|ôddhāre Līlāvatī|sāre jin'|âṅke sparśan'|êndriya|vipāka|vyāvarṇano nāma saptama utsāhaḥ.

and likewise a festival for his naming of His Highness Víjaya·sena. You are that very one, Your Majesty. This is your account of the organ and sense of touch. So, Your Majesty, manifest aversion to existence!"

And then:

At that moment, Víjaya·sena, the King, by means of the light which was the ever spreading forth knowledge of reverend Sudhárman, the lord of those who had taken the vows, had the ground-floor courtyard which was the basis of the house of his own existence illuminated by the lofty lamp of the unfolding remembrance of his former lives, and, because of his manifest belief in what the true teacher had said, his desire of emancipation increasing together with his flurried happiness at the true discrimination of the excellent teacher, repeated, "Protect me, lord, with the treasure of the doctrine of the Jina from a bad rebirth." He replied, "Just listen to the rest."

Here ends the seventh canto entitled "The Fruits of Sensuality" of the Jain epic *The Epitome of Queen Lilávati*, an abridgement of the events of *The Epic Story of the Auspicious Final Emancipation of Lilávati*.

NOTES

1.1 The first pages of the manuscript are damaged. I give a free translation of the first nineteen verses, which consist of praises of the Fordmakers, teachers and Jain goddess and Jina·ratna's account of his composition of the text.

1.21 A pun: *varṣa* means both "continent" and "year."

1.77 A reference to the bathing of a newly born Fordmaker, at which Shakra, King of the gods, seated in his lion-throne, holds the baby in his lap as he is bathed by sixty-three lesser princes or Indras.

1.85 The princes of the demons live in the highest hell, situated immediately below Mount Meru.

1.94 A sage to whom is ascribed the authorship of a text on the dramatic arts.

1.98 *Kalā* meaning "art" or "craft" also means "a sixteenth-section of the moon's diameter."

1.116 That is, she was devoted to the male half of Shiva's body in his hermaphrodite form.

1.173 Simha was thus striving for *ahiṃsā*, meaning "not-harming," the cardinal principle of Jainism.

1.206 The Twins inhabit the Middle World at times when, and in places where, good conditions clearly predominate over bad. Although their bodies are splendid and their lives are blissful,

because they are free from care, their situation is not conducive to renunciation and hence final liberation.

2.17 Yudhi·shthira and his four brothers are the Pándavas, the chief protagonists of the Sanskrit epic "The Maha·bhárata."

2.18 The god Shakra manifests five images of himself in order to engage in acts of veneration to the newly born Fordmaker.

2.161 Viníta, the city of the modest, was created by the god Shakra. Ríshabha, the first of the most recent series of twenty-four Fordmakers, was born and renounced the world there, and it was the residence of his son Bharata, who became the first universal emperor or *cakravartin*, after whom the continent of Bhárata is named.

3.24 Yajna·seni is another name of Dráupadi, the wife of the five Pándava brothers, the heroes of the Maha·bhárata.

3.193 Sulákshana now proceeds to garble a passage from the *Kátantra*, a treatise on Sanskrit grammar.

4.189 Verses 189 to 194 are not in Sanskrit but in a dialect known as *Paiśācī*, meaning 'demon language'.

4.291 In "The Ramáyana" the brother of Rávana. He joined the forces of Rávana's enemy, Rama.

5.160 A euphemism for the fierce goddess Durga.

6.115 Prince-of-Fire gods light the funeral pyres of Fordmakers.

7.34 A tree which blossoms at the touch of nectar sprinkled from the mouth of a lovely woman.

7.141 A fabulous beast with eight legs, stronger than a lion and an elephant.

7.171 The gods make an expedition to the Island of Rejoicing to celebrate there the birth of a Fordmaker.

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